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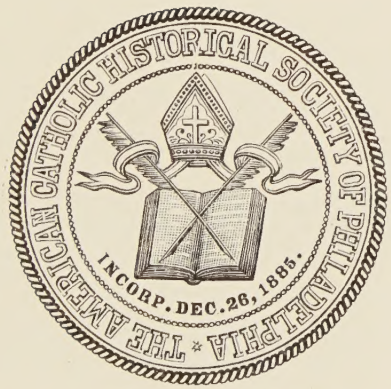
AMERICAN CATHOLIC HISTORICAL SOCIETY

OF

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Archbishop's House,
Logan Square, Philadelphia,

Feb 7th 1898

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(Second Series.)

(Researches made in the Vatican Archives by the Roman Correspondent of The American Catholic Historical Society.)

PAUL III. (1534–49)

Documents consulted :

I. (Outside): "Alexandri 5 | Laurentii in Damaso diaconi | Cardinalis de Far | nesio nuncupati S | R E Vicecancellarii | liber rerum consi | storialium tempore | Pauli Pape III expe | ditarum".

(Inside) : "Liber cedular. | consistorialium | tempore. Smi. D. N. Paulj Tertij Pont | Max. Rmo D. A. Car. li de | Farnesio Vicecancellario : | ab anno Incarnat. is | Dominicæ | —MDXXXV—"

(This document brings us down to Consistory of 29th Oct. 1546 incl). —Cited by us as: L C P I I I.

II. (Outside): "Alexandri. 5. | Laurentii. in. | Damaso. diaconi. | Cardinalis. de. Far | nesio. nūcupati. S. R. E. | Vicecancellarii. Li. | ber. rerum consisto | rialium. tempore. Pauli. | Pape III. expedita | rum."

(Inside, the same).

(This document goes down from the Consistory of the 8th of Nov. 1546 to that of the 12th of July 1549, both inclusively).—Cited by us as : AFL.

III. A book without title, marked in binding : "83" (from 1st Jan. 1546 down to Consistory 25th Oct. 1549—the last of Paul III.—inclus.) Consulted for time from the Consistory of 12th July 1549 exclus. down to death of Paul III., without any results for this period of time.

CUBA

Death of bishop, Michael Ramirez.—New bishop, Diego Sarmiento, Carthusian monk, presented by the Emperor, Charles V., as patron.
Consistory of 20th Oct. 1535.

Referente eodem*, ad petitionem Caesareæ Majestatis—ecclesiæ Cuben. in novis Indiis vacanti per obitum Michaelis Ramirensis extra Romanam Curiam defuncti, provisum fuit de persona Didachi Sarmenti Ord. Cartusiensis, cum dispensatione super defectu natalium et quod possit munus consecrationis accipere ab uno episcopo et duobus aliis in dignitate ecclesiastica constitutis, attento quod in illis partibus sunt perpauci episcopi.—Redditus. . . . . Taxa. . . . .—L C P III : fol. 4 v.

Cfr. Gams, p. 146 :
1537 (*sic*) intravit Mich. Ramirez de Salamanca O. S. D.
? Bernard. de Mesa O. S. D. † 1538
? Joannes Flandes O. S. D.
1540 (*sic*) elect. Didacus Sarmiento carth., res. 1540, † 30 maii 1547.

MECHOACAN

Mechuacan, village of province of *Mechuacan*, erected into city and diocese.—Church of St. Francis erected into Cathedral church.—Episcopal income, 200 ducats.—New bishop, Vasco de Quiroga, Licentiate, cleric of diocese of Avila (Spain).—Juspatronatus of the King of Spain.
Consistory 18th Aug. 1536.

Referente Rm̄o Dn̄o Mantuano—erexit ad praesentationem Caesareæ Majestatis, ecclesiam sancti Francisci oppidi Mechuacan in provinicia Mechuacan nuncupata, in Indiis nuper repertis, in cathedralem ecclesiam: cum assignatione dotis et dioecesis arbitrio suae Majestatis.—Cui ecclesiae sic erectae providit de persona Vaschi de Chiroca† Licentiati, clerici Abulen. dioecesis. Concessitque

*Rm̄o Dn̄o de Mantua.
†Italian orthography of Spanish *Quiroga.*

quod episcopus possit dignitates etc. canonicatus etc. erigere. Et cum reservatione Jurispatronatus pro sua Majestate ac Rege et Regina Castellæ et Legionis; et præsentandi infra annum propter loci distantiam, excepta hac prima vice, quoties vacare contigerit:—v. et ad cathedralem, Romano Pontifici: ad dignitates ac beneficia omnia, Episcopo pro tempore existenti.—Ac cum promissione dictæ Caesareæ Majestatis dotandi dictam ecclesiam ad ducentos ducatos ex redditibus sibi ex dicta provincia provenientibus pro dicti episcopi sustentatione, quatenus de praesenti tantum redditum roñae (?) dictae ecclesiae non percipiat; et donec dictae ecclesiae fructus ad summam .cc. ducatorum ascenderint.—Et cum reservatione omnium et singulorum pro proviso.—Et cum facultate pro dicto episcopo ut possit consecrari ab uno episcopo et duobus in dignitate ecclesiastica constitutis, attenta paucitate episcoporum in illis partibus.—LCPIII, foll. 16 v, 17 r.

Cfr. Gams, p. 155:
Mechoacan erect. 11 (*sic*) aug. 1536. Cathedral. S. Salvatoris (*sic*). 1537 (*sic*) praes. Vasco de Quiroga †95 annos natus, 14 mar. 1556.

SANTA MARTA

Death of the bishop Alfonso de Tobes.—New bishop, John Ferdinand del Angulo (de Langalo?), presented by the Emp. Charles V., as patron. Consistory 6th. Sept., 1536.

Referente Rm̄o Card. Mantuano—providit ad praesentationem Caesareae Majestatis, ecclesiae sub invocatione Sanctae Martae in Indiis, vacanti per obitum Alfonsi de Tobes, de persona Jo. Ferdinandi de Langalo, cum reservatione omnium et singulorum.

Cfr. Gams, p. 154: 15 nov. 1529: Alfons. de Tobes, non intr., †21 Jul., 1532.—1535 (*sic*), Joan. Ferdin. de Angulo, †1542.

CUZCO

The Cuzco (el Cuzco), village of the province of Peru, erected into city and diocese.—Church of Santa Maria erected into Cathedral Church.—Episcopal income, 200 Ducats.—Juspatronatus of the King of Spain.—New bishop, Vincent Valverde, O. S. Dom.

Consistory of 8th Jan., 1537.

Referente Rmo. Card. Mantuano—erexit ad supplicationem Caesareae Majestatis ecclesiam sanctae Mariae oppidi del Cuzco nuncupati, in provincia del Peru in India nuper inventa, in Cathedralem ecclesiam, cum assignatione dotis 200 ducatorum, donec redditus ipsius ecclesiae ad summam CC. ducatorum hujusmodi ex dicta provincia percipi et haberi possit.—Cui ecclesiae sic erectae providit ad nominationem eiusdem Caesareae Majestatis de persona Vincentii Valberde* Ord. Fratrum Praed.—Ac concessit quod episcopus possit erigere in ea ecclesia dignitates, canonicatus et praebendas.—Cum reservatione ad ecclesiam quidem jurispatronatus pro sua Majestate et Regibus successoribus suis; cum facultate deputandi episcopos infra annum propter loci distantiam (hac prima vice excepta) quoties illius vacatio contigerit: ad caeteras vero dignitates et beneficia ecclesiastica omne jus competat Romanis Pontificibus, ut communiter ad alias ecclesias solet.—Et cum potestate pro dicto Episcopo recipiendi munus consecrationis ab uno episcopo et duobus in dignitate ecclesiastica constitutis, propter episcoporum infrequentiam in illis locis.—LCPIII. fol. 22 v.

Cfr. Gams, p. 147: 1534 (*sic*) elect. Vincent. Valverde O. S. D. occisus ab Indis +circa 1542.

CARTAGENA

Death of the bishop Thomas de Toro.—New bishop Hieronymus de Loysa (or Loaisa) O. S. Dom.—Presented by Emp. Charles V. as patron.

Consistory 5th Dec., 1537.

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* Valberde-Italian orthography of the Spanish Valverde.

Referente Rm̄o Dn̄o Caesarino—providit ad praesentationem Caesareae Majestatis ecclesiae Carthajan. (*sic*) in Indiis, in continenti vacanti per obitum Thomae de Toro extra Romanam Curiam defuncti, de persona fratris Hieronymi de Loysa Ord. Praed.-Cum absolutione a censuris—etc., et facultate consecrandi ab uno (episcopo et) duobus in dignitate ecclesiastica constitutis.—Redditus floreni—Taxa adhuc non est habita.—LCPIII. Fol. 47 v.

Cfr. Gams, p. 141 : 1532—el. Thomas de Toro O. S. D., +non consecr. 1538—intr. Hieron. de Loaisa O. S. D., translat. Limam. +1540.

LEON (NICARAGUA)

Death of the bishop Diego Alvarez de Osorio.—New bishop, Francis de Mendavia O. S. Hieron. Presented by Charles V. as patron.—Episcopal income : 200 ducats.

Consistory 5th Dec. 1537 (ut supra).

Eodem referente—providit ad praesentationem Caesareae Majestatis, ecclesiae Legionen. in dictis Indiis consistenti, vacanti per obitum Didaci Alvarez de Osorio extra Romanam Curiam defuncti, de persona fratris Francisci de Menavia Ord. S. Hieronymi, cum applicatione ducentorum ducatorum ex redditibus annuis ad dictam Caesaream Majestatem in dicta regione pertinentibus, donec fructus ipsius ecclesiae ad. CC ducatos similes ascenderint annuatim.—Et cum facultate ut possit consecrari ab uno (episcopo et) duobus in dignitate ecclesiastica constitutis, attento quod in illis partibus sunt pauci episcopi. Absolvens, etc.—Redditus flor.—Taxa adhuc nulla est.—LCPIII fol. 47 v.

Cfr. Gams, p. 157 : 1531—el. Didacus Alvarez de Osorio.—+1542 (*sic*)—. . . (post 1574) (*sic*) Ferdinand. (*sic*) de Menavia O. S. Hier. +in episcopatu suo.

CIUDAD REAL (CHIAPA)

Ciudad Real, village of West India, erected into city and diocese, under the Metropolitan Archbishop of Sevilla.—St. Christopher's cathedral Church.—Episcopal income 200 ducats.—Juspatr. of the King of Spain.—New bishop, John de Ortega, O. S. Hieron.

Consistory 19th Mar., 1539.

Referente Rm̄o. Card. Caesarino—Erexit ad supplicationem Imperatoris Oppidum Civitatis Regalis in Indiis in civitatem: et in ea cathedralem ecclesiam sub invocatione sancti Christophori.—Cum reservatione iurispatronatus, et praesentandi infra annum propter loci distantiam, excepta hac prima vice, pro Imperatore et Hispaniarum Rege vel Regina.—Quae ecclesia subsit iure metropolitico ecclesiae Hispalen.—Et cum dotatione 200 ducatorum ex redditibus ad ipsum Regem spectantibus in ipsa provincia, donec illius fructus ascenderint ad dictam summam. Et ab eius primaeva erectione sic vacanti providit de persona religiosi viri Joannis de Ortega fratris Ord. S. Hieronymi.—Cum absolutione etc.—LCPIII fol. 77 r.

Renunciation of the bishop-elect, John de Ortega.—New bishop, John de Orteaga (or Arteaga) O. S. Jacobi de Spata, D. D., presented by Emp. Charles V. as patron.

Consistory 13th Jul. 1540.

Referente Rm̄o. Dn̄o. Card. Caesarino.—Ssm̄us Dn̄us Noster admisit resignationem R. P. D. Johannis de Ortega nuper electi Civitatis Regalis in Indiis maris Oceani; et illi sic vacanti providit ad praesentationem Caesareae Majestatis, de persona D. Joannis de Orteaga, militis Sancti Jacobi de Spata, theologiae professoris.—Cum absolutione etc.—Redditus flor—Taxa flor.—LCPIII fol. 105 v.

Cfr. Gams p. 142: Chiapa: 14th apr. 1538 (*sic*) er. Cath. S. Christofori—(*Nothing about John de Ortega*)—1540: John de Arteaga y Avendaño, 1540.

CIUDAD DE LOS REYES (LIMA) AND CARTAGENA

Los Reyes (the Kings), village of the province of Peru, erected into city and diocese under the Metropolitan Archbishop of Sevilla.—Cathedral Church of St. John the Evangelist.—Episcopal income, 200 ducats. —Juspatr. of the King of Spain.—New bishop (Hieronymus de Loysa) translated from Cartagena.—Declaration of vacation of the see of Cartagena.

Consistory 13 Maii 1541.

Eodem* referente —erexit ad supplicationem Imperatoris† oppidum de los Reyes in Indiis et provintia del Peru in civitatem quae de los Reyes nuncupetur : et in ea cathedralem ecclesiam sub invocatione S. Joannis Evangelistae.—Cum reservatione jurispatronatus et praesentandi infra annum, propter loci distantiam (excepta hac prima vice Romano Pontifice pro tempore existenti) pro Imperatore, Hispaniarum rege.—Quae ecclesia subsit, iure metropolitico, ecclesiae Hispalen.—Et cum dotatione 200 ducatorum ex redditibus etc. (*ut supra*).—Et ab eius primaeva erectione, absolvit R. P. D. Episcopum Cartajan (*sic*) a vinculo quo tenebatur eius ecclesiae, et transtulit ad dictam ecclesiam erectam.—Cum decreto quod vacet dicta ecclesia Cartajan. etc. Absolvens etc,—Redditus nulli sunt.—LCPIII fol. 127 r.

Cfr. Gams, p. 153 : Lima—Cathedr. erecta 14 maii 1541–1540 (*sic*) transl. Cartagenâ : Franc. Hieron. de Loyasa.

ST. JUAN (PUERTORICO) AND CORO (VENEZUELA)

Death of Alfonso Manso, bishop of San Juan in island of San Juan.—Translation of Christopher‡, bishop of Coro, to San Juan, presented by Emp. Charles V., as patron.

Consistory 6 Jul., 1541.

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* Rm̄o Dn̄o Card. Caesarino.

† Charles V.

‡ Erratum.—The translated bishop was, not Christopher, but Rodrigo de Bastidas.—See, afterwards, Consistory 27 Aug., 1546 (Christopher was a name of de Bastidas?)

Eodem* referente—absolvit R. P. D. Cristophorum episcopum Coren. a vinculo quo tenebatur ecclesiae Coren.; et eum transtulit ad ecclesiam Sancti Joannis insulae eiusdem S. Joannis in Indiis maris Oceani—ad præsentationem Caesareae Majestatis—vacantem per obitum Alfonsi Mansi extra romanam Curiam defuncti—cum absolutione etc.—Redditus flor. CC.—Taxa, flor.—LCPIII. fol. 130 r.

Cfr. Gams, p. 162: Puertorico—1539 (*sic*) transl. de Venezuela Roderic de Bastidas (1547 ?), +1542.

CARTAGENA

Vacation of the diocese of Cartagena, for translation of bishop Hieronymus (de Loysa) to Ciudad de los Reyes (Lima).—New bishop, Francis de Benavides, nobleman. Ord. S. Hieron., presented by Emp. Charles V. as patron.

Consistory 20 Jul. 1541.

Eodem† referente—providit ecclesiae Cartajan, in Indiis maris Oceani, vacanti per translationem Dñi Hieronymi ad ecclesiam de los Reyes, de persona Francisci de Benavides, Ord. S. Hieron., ordinem expresse professi, de nobili genere procreati, quem Serñus Dñs Carolus Romanorum imperator et rex Sanctitati Suae praesentavit.—Cum absolutione etc.—Redditus flor. CC.—Taxa.—LCPIII fol. 131 v, 132 r.

Cfr. Gams, p. 141: 1543 (*sic*) elect. Franc. de S. Marta y Benavides O. S. H.

SANTA MARTA

Death of bishop John de Angulo.—New bishop, Martin de Calatayud, O. S. Hieron., presented by Emp. Charles V. as patron.

Consistory 19 Dec. 1543.

Referente Rmo Card. Burgensi—providit ecclesiae S. Marthae in provincia S. Marthae in Indiis maris Oceani,

---

* Rmo Dño Card. Caesarino.

†Rmo Dño Card. Brundusino.

vacanti per obitum Joannis de Angulo extra romanam Curiam defuncti, de persona R. P. fratris Martini de Calataiud* O. S. Hieron., ad praesentationem Caesareae Majestatis, cum indultis et privilegiis in erectione ipsius ecclesiae concessis; et dispensatione quod possit recipere munus consecrationis ab uno episcopo, assistentibus duobus in dignitate ecclesiastica constitutis ex eo quia pauci illic episcopi reperiuntur.—Fructus flor.—Taxa flor.—LCPIII fol. 178 v.

Cfr. Gams, p. 154 : 1543 (1541 ?)—Martin. de Calatayud O. S. H., + 1549.

CIUDAD REAL (CHIAPA)

Bishop Bartholomew de las Casas, the Patron of the Indies.

Death of bishop John de Orteaga.—New bishop, Bartholomew de las Casas, O. S. Dom., presented by Emp. Charles V. as patron.

Consistory 19 Dec. 1543.

Eodem† referente—providit ecclesiae Civitatis Regalis in Indiis, vacanti per obitum Joannis de Artiga extra Romanam Curiam defuncti, de persona Rev. Patris fratris Bartholomaei de Casis Ord. Praed., ad praesentationem . . . . (*ut supra*) . . . . reperiuntur.—LCPIII. fol. 178 v.

Cfr. Gams, p. 142 : 1544—intr. Barthol. de las Casas O. S. D.—resignavit, 1550—patronus Indorum + 31 jul. 1566.

LEON (NICARAGUA)

Death of bishop Francis de Mendavia.—New bishop, Anton de Valdivieso, O. S. Dom., presented by Emp. Charles V. as patron.

Consistory 28 Feb. 1544.

Referente Rm̄o Dn̄o Card Burgen.—providit ecclesiae Legionen., provinciae de Nicaragua in Indiis maris Oceani, vacanti per obitum Francisci de Mendavia extra Romanam

---

*Calatayud.

†Rm̄o Card. Burgensi.

Curiam defuncti, de persona R. P. fratris Antonii de Valdivieso O. Praed. ad petitionem . . . . (*ut supra*) . . . . reperiuntur.—LCPIII. fol. 182 v.

Cfr. Gams, p. 157: Episcopal series much confused: bishop de Menavia appears later as bishop de Valdivieso!

CUZCO

Death of bishop Vincent de Valverde.—New bishop, John Solano, O. S. Dom., presented by Emp. Charles V. as patron.

Consistory 28 Feb. 1544.

Referente eodem Rm̄o Card. Burgen.—providit ecclesiae civitatis del Cuzco nuncupatae, in Indiis, in provincia del Peru, vacanti per obitum Vincentii de Valverde extra Rom. Curiam defuncti, de persona R. P. fratris Joannis Solani, O. Praed. ad praesentationem . . . . (*ut supra* . . . . Taxa flor.—Fructus flor.—LCPIII. fol. 183 r.

Cfr. Gams, p. 147: 1543 mar. I.—praes. Joh. Solano O. S. D.—intr. 1544, res. 1561, + Romae 1580.

TLASCALA (PUEBLO DE LOS ANGELES)

Death of bishop Julian Garces.—New bishop, Paul Gil de Talavera, of Avila (Spain), presented by Emp. Charles V. as patron.

Consistory 2 Maii 1544.

Referente Rm̄o Card. Burgen.—providit ecclesiae Taxcalen. in partibus occidentalis maris Oceani, in Indiis et nova Hispania nuncupatis, tunc per obitum bo: me: Juliani Garces olim episcopi Taxcalen. extra Rom. Curiam defuncti, vacanti, de persona D. Pauli Gil de Talavera episcopi, Abulensis seu alterius dioecesis, quem Serm̄us D. Carolus Romanorum imperator, de cujus jurepatronatus dicta ecclesia existit, Sanctitati Suae ad hoc per suas litteras

praesentavit. — Absolvens etc. — Redditus flor. — Taxa flor. —LCPIII. fol. 186 v.

Cfr. Gams, p. 163; 1543 aug. 29 (*sic*) elect. Paul. Gil de Talavera, + 1545.

CORO (VENEZUELA)

Vacation, for the translation of bishop Rodrigo de Bastidas to S. Juan de Puertorico. — New bishop, Michael Hieronymus de Vallestreros, priest of Sevilla, presented by Emp. Charles V., as patron.

Consistory 27 Aug. 1546.

Eodem referente*—providit ad praesentationem Caesareae Majestatis, ecclesiae Coren. in Indiis, terrae firmae, maris Oceani, tunc per translationem Roderici de Bastidas episcopi insulae ejusdem S. Joannis de Puertorico, olim Coren., ad ecclesiam insulae ejusdem S. Joannis, vacanti, de persona D. Michaelis Hieronymi de Vallestreros presbyteri Hispalen.; ipsumque etc.—Absolvens etc.—Fructus flor.—Taxa flor.—LCPIII. fol. 278 r.

Cfr. Gams, p. 166: 1543 (*sic*): el. Mich. Hier. Ballestreros.

POPAYAN.

Popayan, village of the province of *Popayan*, erected into city and diocese, under the Metropolitan Archbishop of Ciudad de los Reyes (Lima)—Cathedral Church of Santa Maria.—Episcopal income: 200 Ducats.—Juspatronatus of the King of Spain.—New bishop, John Valle, priest of Segovia (Spain).

Consistory 27 Aug. 1546.

Erexit ad supplicationem Serñi D. Caroli Romanorum Imperatoris semper augusti, oppidum seu pagum de Popatan (*sic*), Indiarum maris Oceani, in civitatem de Popatan nuncupandam; ac in hujusmodi civitate sic erecta erexit cathedralem ecclesiam sub invocatione Beatae Mariae, pro uno episcopo de Popatan nuncupando qui illi praesit,

* Rmo Card. Burgen.

et in ea ac ejus civitate et dioecesi verbum Dei praedicet, ac eorum incolas infideles ad fidem convertat, et in ea instituat: necnon spiritualia ministret et ministrari faciat, ac jurisdictionem episcopalem exerceat. Necnon in ipsa ecclesia dignitates et canonicatus et praebendas aliaque beneficia ecclesiastica cum cura et sine cura erigat; et archiepiscopo Civitatis Regum pro tempore existenti jure metropolitico subsit. Cum sede et mensa ac aliis insigniis episcopalibus necnon privilegiis etc. quibus aliae cathedrales ecclesiae etc. utuntur etc. Ac eidem ecclesiae praefatum oppidum seu pagum pro civitate, et partem insulae de Popatan, quam praefata Majestas positis limitibus statuerit, pro diocesi, illorumque incolas et habitatores pro clero et populo concessit et assignavit. Ac illius mensae episcopali, pro ejus dote, redditus annuos 200 ducatorum auri per ipsum Carolum imperatorem ex redditibus annuis ad eum in dicta provincia spectantium assignandos, donec fructus ipsius mensae ad valorem 200 ducatorum auri similium annuatim ascendant, applicavit et appropriavit. Et insuper juspatronatus et praesentandi intra annum, propter loci distantiam, personam idoneam ad dictam erectam ecclesiam quotiens illius vacatio, hac prima vice excepta, pro tempore occurrerit, Romano Pontifici pro tempore existenti per eum in ejusdem ecclesiae episcopum proficiendum, ac etiam praesentandi personas idoneas ad dignitates, canonicatus et praebendas ac beneficia erigenda hujusmodi, tam eorum primaeva erectione postquam erecta fuerint, quam ex tunc deinceps pro tempore vacatura, episcopo de Popatan pro tempore existenti similiter per eum in ipsis dignitatibus canonicatibus et praebendis ac beneficiis instituendas praedicto

Carolo Imperatori et pro tempore existenti Castellae et Legionis Regi in perpetuum reservavit.—Ac eidem ecclesiae sic a primaeva ejus erectione hujusmodi vacanti, de persona D. Joannis Valle presbyteri Segobien. dioecesis providit, ipsumque etc.—Absolvens etc.—Fructus flor.—Taxa flor.—LCPIII. fol. 1. 278 r.—279 r.

Cfr. Gams, p. 161 : Popayan 22 aug. 1546 er. Cath. 1547 Nuestra Señora—1547 (*sic*) praes. Joh. de Valle.

THE THIRD PATRIARCH OF (WEST) INDIA

Death of the second Patriarch, Gabriel (Merino), Cardinal of the title of SS. John and Paul, (Archbishop of Bari, South-Italy).—New Patriarch, Ferdinand Niño (de Guevara), archbishop of Grenada (Spain). Title, without see, cathedral Capitulum and income.

Consistory 8 Oct. 1546.

Referente Rm̃o. Card. Burgen.—absolvit R. P. D. Ferdinandum Ninum archiepiscopum nuper Granaten. a vinculo quo ecclesiae Granaten. cui tunc praeerat tenebatur; et eum ad praesentationem Caesareae Majestatis ad patriarchalem ecclesiam Indiarum maris Oceani, tunc per obitum bo : me : Gabrielis tituli ss. Joannis et Pauli dum viveret presbyteri cardinalis, ad Sedem Apostolicam defuncti, vacantem transtulit; ipsumque illi in patriarcham praefecit et pastorem, curam et administrationem ipsius ecclesiae patriarchalis quam sede patriarchali et Capitulo caret, et cuius fructus nulli sunt, sibi in spiritualibus et temporalibus plenarie committendo, etc.—LCPIII. fol. 282 r.

Cfr. Gams, p. 138 : Order confused : 1. Merino ; 2. de Rojas ; 3. Ferdinand Niño de Guevara archiep. Granaten., episc. Segont., +1552.

PALLIUM CONCEDED TO PATRIARCH NIÑO

Consistory 31 Jan. 1547.

Postulante D. Joanne Aloisio de Aragonia, advocato consistoriali romano ;—Instante D. Gundisalvo de Baera clerico Granaten. procuratore ;—concessit pallium de corpore B. Petri sumptum R. P. D. Ferdinando in patriarcham Indiarum electo pro sua patriarchali ecclesia Indiarum ; et fuit commissum negotium Rmo Card. de Rodelphis. AFL. fol. 10 r.

MEXICO, CIUDAD DE LOS REYES (LIMA) AND ST. DOMINGO

Pallium conceded to these archbishops : John de Camarraga (Mexico), Hieron. de Loaysa (Lima) and Alfonso (de Fuen-Mayor) (S. Domingo).

Postulante Dño Antonio de Gabrielis romano, advocato consistoriali ; instante magistro Gaspare de Lahoz, scriptore apostolico ;—concessit pallium de corpore Beati Petri sumptum R. P. D. Joanni de Camarraga archiepiscopo Mexiconen. pro sua metropolitana ecclesia Mexiconen.; et fuit commissum negotium Rmo Card. de Rodulphis. Postulante eodem D. Antonio advocato—et instante eodem Gaspare procuratore concessit simile pallium R. P. D. Hieronymo de Loaysa archiepiscopo (*Civitatis*) Regum pro sua metropolitana ecclesia (*Civitatis*) Regum in Indiis, in provincia del Peru ; et fuit commissum negocium eidem Cardinali.

Postulante R. D. Archangelo Patritio senensi, advocato consistoriali ;—instante eodem Gaspare procuratore ;—concessit simile pallium R. P. D. Alphonso Archiepiscopo S. Dominici in Indiis, in insula Spagnola (*Hispaniola*) et fuit commissum negotium eidem Cardinali.—AFL. fol. 25 r.

RIO DE LA PLATA

Rio de la Plata, village of the province of *Rio de la Plata*, erected into city and diocese, under the Metropolitan Archbishop of Ciudad de los Reyes (Lima).—Episcopal income : 200 Ducats,—Juspatron. of the King of Spain.—New bishop, John de los Barrios, O. S. Franc.

Consistory 1 Jul., 1547.

Eodem* referente—erexit et instituit perpetuo supplicante Serñο Dño Carolo V. Romanorum imperatore semper augusto, oppidum seu pagum del Rio de la Plata nuncupatum, situm in provincia del Rio de la Plata in insulis Indiarum maris Oceani, in civitatem ; ac in ea unam cathedralem ecclesiam del Rio de la Plata nuncupandam pro uno episcopo del Rio de la Plata nuncupando, qui † . . . . quique Archiepiscopo Civitatis Regum pro tempore existenti jure metropolitico subsit ; ac ex omnibus inibi pro tempore provenientibus, praeterquam ex auro argento aliis metallis gemmis et lapidibus pretiosis, decimas et primitias de jure debitas, caetera episcopalia jura prout alii Hispaniarum episcopi de jure vel consuetudine exigunt et percipiunt, exigere et percipere valeat etc. ‡ . . .—Et eidem ecclesiae sic a prima ejus erectione hujusmodi vacanti, de persona Dñi Joannis de los Barrios O. Fratrum Minor. professoris providit, ipsumque etc.—Absolvens etc—Fructus flor.—Taxa flor.—AFL.—Fol. 26 r—27 r.

Cfr. Gams, p. 160—Ex Bulla 3 jul. 1552 ; (10) 1553 praes. Thomas de S. Martin O. S. D.,+Limae 1559.

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* Rmο Card. Burgen.

† Ut supra : see erection of Popayan.

‡ Ut supra.

TLASCALA (PUEBLO DE LOS ANGELES)

Death of bishop Paul Gil de Talavera.—New bishop, Martin de Osacastro, priest, Ord. Minor., presented by Emp. Charles V. as patron.

Consistory 18 Jun. 1548.

Referente Rm̄o Burgen.—providit ad praesentationem Caesareae Majestatis, ecclesiae Taxcalen. in partibus maris Oceani in Indiis et Nova Hispania nuncupatis, tunc per obitum bo: me: Pauli Gil de Talavera olim episcopi Taxcalen., extra Rom. Curiam defuncti, vacanti, de persona religiosi viri Martini de Osacastro O. Frat. Minor. professoris, in presbyteratus ordine constituti, ipsumque etc.—Absolvens etc.—Taxa Flor. ijm (2000?)—Taxa Flor.—AFL. fol. 66 v.

Cfr. Gams, p. 163:—1548 jul. 24 jam elect. Martin Sarmiento O. S. Fr., +1557.

AN EARLY CATHOLIC SETTLEMENT.

The Third Founded in the State of New York, St. James of Carthage. 1785–1818–1898.

BY REV. THOMAS C. MIDDLETON, D. D., O. S. A.

The story of Carthage mission is the story of the second Catholic congregation organized west of the Hudson River, where with settlers since 1785 a church was erected in 1818,* the Albany church, whose corner-stone was laid on September 13, 1797, being the first.

Less than a hundred years ago the whole territory along the northern boundary of New York, though nominally and officially American under the laws and government of the United States, was yet almost wholly French by political influence, settlement and language.

The county of Jefferson, wherein stands Carthage, with which this paper is mainly concerned, was first settled by French, many of them from Canada, and in the last century inhabited perhaps exclusively by them.†

In 1805, March 28, by an Act of Assembly of the state of New York, Jefferson county, (so named in memory of the statesman, Thomas Jefferson,) was carved out of part of Oneida county, whence sprang also the counties of Lewis, Franklin and St. Lawrence.

The names of some of these earlier settlers—"squatters," we might fairly style them—in the district now known as Jefferson county, were Pierre Penet, Simon Desjardines,

* The date of the foundation of the Catholic church at Carthage assigned by some annalists to the year "1819," we judge should be set one year earlier, as in the text, for reasons that will appear further on.

† One of the chroniclers of Jefferson county, John A. Haddock, of whom more further on, says that "to French capital and enterprise are the inhabitants indebted for the earliest efforts to settle the Black River country." (Page 329.)

Jean Baptiste Bossuot, Pierre Chassanis, Pierre Pharoux and Henri Boutin, all Frenchmen, of whom with others besides ampler mention will be made further on.

All through this vast district, then wholly wilderness and what we may style the *ultima thule* of the state, though the same savageness of life and its environs was common to its sisters, in the scattered clearings in the forests made by prospective colonists were laid the foundations of municipal life, of settlements that in after years were to become thriving villages and cities.

To the district, that later on was known as Jefferson county, first came the woodsman, hunter, trapper, explorer, trader, adventurer; these (needless to say) were in quest of pelf. Then the settler and colonist in search of a home. And, finally, the missionary, lawyer, physician and school-teacher,—the factors necessary to organize and develop society on stable and honest lines.

The first settlement (made by white men) where now stands the village of Carthage, was the venture of a Franco-American company, formed for the purpose of speculating in land, under the title of La Compagnie de New York.

The story in brief of this French colonizing scheme, as related by Hough, is the purchase by the said company, in 1792, of a large tract of land—of some 630,000 acres—in the fertile valley of the Black River. Pierre Chassanis (named ahead) was their agent in making this purchase.*

Later on in this century, before the lapse, however, of the first quarter of it, mainly through the instrumentality of a Frenchman, James Donatian Le Ray de Chaumont, an enterprising and open-hearted man, was built at Carthage, (then

* For much of his information about the early history of this county, the Franco-American Company, and the speculations of James Le Ray, whose name will be encountered often in these pages, the writer has drawn largely from the two historians of Jefferson county, Messrs. Hough and Haddock, whose works were published one in 1854, the other in 1895. (See the *History of Jefferson County*, by Franklin B. Hough, A. M., M. D., Albany-Watertown, 1854;) and the *Centennial History* (of the same county), by John A. Haddock, (Albany, 1895.)

Dr. Hough was a careful gatherer of documents, wherewith his work abounds, and in which lies the chief value of it; while Mr. Haddock's reminiscences, though of much aid to the historical writer, have yet to be frequently sifted.

Long Falls,) the first Catholic church in the western part of New York.

The name de Chaumont, so worthy of one's reminiscences on it, dating as it does from European mediæval days, meets one more than once in the annals of Catholic mission-life in New York.* In 1637 a missionary of that name, or de Chaumonot, as others have it, attended the Hurons; compiled an Indian Grammar, and visited the Neutral Nations at Niagara.

With praise also must be mentioned Louis Stephen Le Couteulx de Chaumont, (of Norman family according to the bishop,) one of the earliest white settlers at Buffalo, an excellent Catholic, and munificent benefactor of the religious and charitable foundations of that city, in whose memory was established there (under his name) the Le Couteulx Institution for Deaf Mutes.† Might it not be that these two worthies belonged to the same family as James Le Ray de Chaumont?

The Catholic mission-churches in this state in these early days—we count not in their number the log-church buildings, or cabins, whereof there were several—rank thus in point of seniority. St. Peter's church, in New York city, founded in 1786, the first building with any pretensions to style; St. Mary's, of Albany, founded in 1797, the second; St. Patrick's, in the same city, (of New York) founded in 1809, the third; St. James' of Carthage, begun in 1818, the fourth; and St. John's, of Utica, begun a year later, the fifth.

In thus awarding priority to Carthage, the writer albeit following the church-records of these two settlements, is yet aware that in so stating facts he is running counter to the commonly held opinion that Utica mission-church is senior to Carthage.

But glance we at the written documents for an instant belonging to the two churches, we shall read that at Carthage, on Tuesday, July 7, 1818, was given a lot of land, whereon to erect the proposed church, and on the same date a subscription-paper opened to gather funds for the purpose; while on Thursday, December 31, of that same year, was made the first

* See Bishop Timon's *Missions in Western New York*, etc, 1862, pp. 66, 71, 148.
† See id., pp. 239–252.

purchase of material to go in its construction. The church at Carthage was blessed by Bishop Connolly in 1820; though not fully completed until four years later—in 1824.

On the other hand the earliest date associated with the church at Utica is Sunday, January 10, 1819, on which date (after Mass said in the house of John C. Devereux) notice was given to the faithful assembled of the election later on (that is, Monday, January 25th,) of a board of trustees. This church "complete in 1820," says Dr. Shea, from whose work I am citing these various documents relating to Utica, was not blessed, however, until Sunday, August 19, 1821,—a year and upwards since St. James' church had been opened to divine worship.*

The Catholic congregation at Carthage was thus the first body of the faithful in the northern and western parts of the State to take active measures aiming at a thorough organization of their religious interests.

St. James' church of Carthage† was a small frame building (with vestry adjoining) forty feet long and thirty wide, whereof we shall have much more to say further on in this memoir.

The story of Carthage mission,—of its beginning, its founder Le Ray, and of the many most varied vicissitudes through which it passed, albeit not always unscathed, especially in the infant years of its corporate life, forms interesting reading, which it will be the aim of the writer to set down in these pages.

Fortunately in support of the greater number of details that cluster around the early story of St. James', has been preserved

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* For the Utica Church, see Shea's *History*, iii, 180, 181.

The church of St. John's (of that city) was incorporated on April 3, 1837; St. James (of Carthage) on July 9, 1821.

† From data given by Hough and Haddock (pp. 305 and 775 respectively), I find that assemblies of non-Catholic denominations established at Carthage were as follows:

Baptist, organized January 29, 1833; church opened in 1840, (Haddock); February 9, 1839. (Hough.)

Methodist Episcopal, on November 28, 1839, (Hough); church erected in 1844. (Haddock.)

Presbyterian organized November 11, 1851. (Hough—Haddock.)

Church of Christ, or of the Disciples, organized in September, 1855. (Haddock.)

Episcopalian parish of Grace Church, organized in the fall of 1860. (From information by Rev. George D. Ashley, minister in charge, August 11, 1898.)

a large mass of documents of contemporary date with the foundation of the church itself. These will be levied upon (as may be needed) in weaving the history of that mission.

But first we must speak of the man James Le Ray de Chaumont, who as founder of this mission and life-long munificent benefactor of it, deserves this remembrance of his good works. There is another reason, too, for our dwelling awhile on this noble foreigner, who besides being one of the first settlers of Jefferson county, was also largely instrumental in the civilizing of it during his residence there of over forty years.* For both at home in New York, and abroad in Europe, James Le Ray was esteemed and honored by men in the highest ranks of society in church and state. Then we will speak of the mission.

Such, in broad outlines, is the scheme of this paper on Carthage and its Catholic mission.

Let the reader now leave Carthage awhile out of mind, and wending his way in thought eastward across the Atlantic to Europe, visit France whence came the Le Rays to America.†

Here, then, in France, at Chaumont, a village on the Loire, between Blois and Tours (it is said), dwelt the family of Le Ray,‡ with Donatian Le Ray de Chaumont—so ran the family title—at its head, and the father of James Donatian Le Ray, the chief figure in this memoir.

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*In 1785, James Le Ray was commissioned by his father to come to the United States, where he settled before 1791. In the early 30's he left America for France where he died in 1840.

†For many of the details in this sketch relating to the Le Ray family, and especially the American venture of James, the writer has drawn freely from the following sources: (1) A paper in the *Century* (magazine) for March, 1888, entitled, *Franklin and His Home in France*, by John Bigelow, one time United States minister at Paris, wherein Mr. Bigelow has evidently gathered his information about the Le Rays from authentic documents; then (2) though in lesser degree from Bertin's *Joseph Bonaparte en Amerique*, (Paris, 1893); (3) Wharton's *Revolutionary Diplomatic Correspondence*) vol. i., (Washington, D. C., 1889,)who has made use of Bigelow's paper; and, finally, (4, from information supplied by Lawrence J. Goodale, formerly of Carthage, now of Watertown, N. Y, who for many years was attorney and agent of the Le Ray estates in northern New York, in succession to his father-in-law, Patrick S. Stewart.

‡The name Chaumont is a French rendering of the Latin *calvus mons*—Bald Mountain, whence in mediæval times the name clung to the settlement or village of Chaumont.

Donatian himself (the sire) was a man of great wealth, with a large fortune in his own right, which prior to the French Revolution amounted to some two and a half millions of francs. In addition to the family château of Chaumont he owned another at Blessois, and a third at Passy, near Paris.

The house at Passy Donatian had purchased a few months before his meeting with Franklin in Paris, in 1776. It had at one time been the property of the Duchess of Valentinois, whence it was yet known as the Hôtel Valentinois.*

Donatian had moreover much influence at the court; was a friend of the famous minister Du Choiseul; besides being a member of the council of Louis XV he was one of the honorary intendants of the Hôtel des Invalides, and Superintendent of the Woods and Forests of the department of Berry and Blois.

At Chaumont was born James Donatian Le Ray, on November 13, 1760. He was educated partly at home by a preceptress, partly at the college of Juilly, near Paris.

What chiefly commends the Le Rays de Chaumont and Donatian especially to the regard of Americans, is the friendship displayed by this family for the infant colonies in their struggles for independence. Donatian, the head of the house of Le Ray, was a firm friend of our government at its birth in the revolutionary period. At much risk and with great loss to himself and his fortunes he rendered services invaluable and of the most important character to the colonies, afterwards the United States of America.

The services of Donatian Le Ray, which have been set forth with more or less detail by Bigelow and Wharton (named ahead) have for some unaccountable reason been seemingly overlooked by Bancroft, the historian. At least so far as concerns Le Ray (either father or son) the writer has been unable to find even the name mentioned in the *History of the United States*, of the latter-named author.†

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* The motto of the Hôtel de Valentinois was the Italian saying, "*Se si sta bene, non si muove,*"—If you stand well, stand still. (Hough, p. 404.)

† The edition searched by the writer is the one published in Boston, in 1852. Possibly Mr. Bancroft has named the Le Rays in later issues.

Sharing fully in the enthusiasm of so many of his countrymen for the struggling patriots across the Atlantic, moved too by a fierce hostility against England for apparently at least its harsh, if not un-Christian, policy towards its rebel colonies in America, Donatian Le Ray held most intimate though secret relationship with these very rebels.

At his home at Passy, sharing (in a way) its occupancy, along with his host and family, dwelt Benjamin Franklin, chief commissioner of the colonies at the French Court, along with his companions and fellow commissioners, John Adams and Arthur Lee.

Le Ray's Passy estate—be it known—comprised two mansions known as *le grand hôtel* and *le petit hôtel*, both on the same grounds and not far apart. In the former lived Le Ray and his family, among them his son, James Donatian, the one that subsequently came to the United States; while the other and smaller residence was given over to the use of the American commissioners, whom he had invited to use it.*

It was during their residence at Passy, at *le petit hôtel*, that the young Le Ray formed the acquaintance of the members of the American legation, and through his familiarity with them, especially with Franklin, perfected himself in the English language. James at the time was merely a youth in his teens.

Here, at Passy, Franklin made his home during the full term of his mission in France, for the nine years, that is, from 1776 to 1785, that he spent on the continent. From Passy he dated all his diplomatic correspondence; here he conducted all negotiations for alliance with France; here he penned the largest part of his correspondence with America; here he wrote his autobiography, and on Le Ray's *petit hôtel* erected,

* In the *Century* paper (as above, p. 742) is given a view of the two mansions at Passy (by Asselineau). It may be observed moreover that for their occupancy and use of the *petit hôtel* by the American commissioners and their families, Donatian Le Ray would take no payment.

so it is said, the "first lightning rod in France, perhaps in Europe."*

Among the services rendered by Donatian Le Ray to the colonies may be specified the following: he forwarded supplies of various kinds to America, with the understanding that payment was to be made only if independence were secured: sent large quantities of clothing to Lafayette; a shipload of powder, which was sadly needed, to Boston; purchased and equipped most, if not all, the vessels of war fitted out in France for the continental navy; distributed the prizes captured by them; held most intimate and responsible relations with Paul Jones; trusted our government with 2,000 barrels of powder; and, in few words, was the active and efficacious agent of the French Ministry in organizing and conducting all the operations of the government in their affairs with the American colonies.

For his many and important services towards his friends this side of the Atlantic, Donatian Le Ray seems, (it pains us to to add,) never to have received any proper acknowledgment from the United States Government.

Through the general upheaval in France of business interests the forerunner of the great Revolution, which later on was destined to spread over Europe, to throw the political, not only, but the social and moral world, into disorder, Le Ray's affairs became sadly deranged. On January 20, 1781, Franklin wrote to Williams of Le Ray's desperate insolvency. Le Ray himself, in order to stimulate Congress to a consideration of his claims against the United States, (an effort however that proved unavailing,) sent his son, James, then only 25 years old, to America. This was in 1785.

In 1791, on July 25, Donatian sold his chateau at Passy, and made an assignment to his son, James, of all his claims among them those he held against our government.

* Thus Mr. Bigelow in his article in the *Century*, referred to ahead. (See p. 743.) As regards France the priority of its use there may be claimed for the American genius. But according to the *Historical Magazine* (by Henry B. Dawson) for 1868 (p. 93), lightning rods were first put into use, in 1754, by the Augustinian canon of Brüch, in Moravia —Father Procopius Diwitsch, named "Diwisch," in the *Rivista Agustiniana*, (Madrid, vol. viii, p. 467,) where it is also said that he erected a lightning-rod on his rectory. (Father Diwitsch was curate at Brenditz from 1740 to 1765.)

In explanation of James Le Ray's subsequent settling down in New York,—he first came to America in 1785,—it must be observed that a short time before the breaking out of the French Revolution, in 1789, which culminated in the beheadal of Louis XVI, an association of French gentlemen and capitalists—a kind of land company—had obtained by purchase large tracts of land in northern New York, near the French settlements in Canada, through their agent, Louis Chassanis, brother-in-law of James Le Ray.

The purchases made by this company were as follows : but, first, we should premise that by a treaty made with the Six Nations at Fort Stanwix on October 22, 1784, all the territory in this region along the St. Lawrence had been ceded by the Indians to the United States, which in turn disposed of a large part of the land to one Macomb. Eight years later, on August 31, 1792, William Constable, an American, who had bought it from Macomb, deeded to Pierre Chassanis, agent of a land company established at Paris, 630,000 acres of this tract so ceded by the Six Nations.

The territory purchased by the French company lay in what are now the counties of Jefferson, Lewis, St. Lawrence and Franklin, all then known simply as Oneida county.

The year after, 1793, on June 28, the society met at Paris, adopted the title of Compagnie de New York, by-laws, seal, etc., and set to work to realize on its venture. Its plan, as appears from the prospectuses issued to the stock holders—6,000 in number—called for improvements on magnificent scale ; cities, lake and river ports on Lake Ontario and the St. Lawrence, churches, schools, marts, etc. The main purpose of this company seems to have been the establishment in New York of a French colony. It was governed by five commissioners—three of them in Paris, the other two, Desjardines and Pharoux (named in the opening pages of this paper), in the United States, whither they had come in September, 1793, when they landed in New York. At Albany, (it may be observed,) they were joined by the French engineer, afterwards so famous in the world of applied science—Marc Isambard Brunel, whose skill triumphed in what had hitherto

been deemed impracticable, the tunnelling of the River Thames in England.*

The first measures taken directly towards the actual settlement of what is now Jefferson county, date then from 1792. And the first inhabitants of this region—Frenchmen all of them—were settlers along the Black River, among others in precisely the spot where now stands Carthage. On old charts and maps of this period the Black River is named Riviere de la Famine—Hunger River; and the site of Carthage Long Falls, from the extended reach of rapids in the river near that village.†

Hough, whose book was published in 1854, recalls the fact that "sixty years ago," (as he says,) the "territory in the county of Jefferson was an unexplored wilderness."‡ Among the names of the many grantees recorded by him,—and one must consult his work to study the deeds of grant in full—were the persons already named by us in the beginning of this sketch—Penet, Desjardines, Pharoux, Chassanis, all of whom with doubtless others besides were associated in some way or other with James Le Ray in his ventures in Jefferson county.

The settlement at Carthage began thus: About 1798, at Wilna, (the town or township wherein lies Carthage,) was started a settlement by one of the pioneers (named ahead)—Henri Boutin, who had purchased a thousand acres of forest on the east bank of the Black River from Rudolph Tellier, an agent of the French company. Boutin's land embraced the site of the village of Carthage. Here, aided by many fellow-adventurers, he made a "clearing" of considerable size, both in 1798 and the year after. Along with Boutin (about 1798) and settler on his land came Jean Baptiste Bossuot from High

* Hough speaks in his *History* of other French land companies in New York,—the Compagnie des Actionaires and The French Land Company; while Haddock names still others. Both writers adduce plenty of documents descriptive of the various grants in favor of these several companies.

† Long Falls continued to be the name of that settlement, until the erection there by the United States Government of a post-office, on Monday, January 1, 1816, when it was changed to its present name—Carthage.

‡ This would make the date 1794. (See the *Preface to Hough's History.*)

Falls,* who after Boutin's abandonment of his "clearing" remained for many years sole inhabitant of the district, where he kept a ferry and inn for travellers on the Black River.† A few years after his settlement in Wilna, Boutin was drowned somewhere in the river below Long Falls; and James Le Ray appointed, on July 17, 1815, to administer his estate. This having been put up at public sale was purchased by Vincent Le Ray, son of James, whence derive the titles to all land in Carthage and its neighborhood. Boutin may thus be considered as the first actual settler at Carthage, and Bossuot the second.

Of this fore-runner of Carthaginian civilization the reader may welcome the following sketch. Jean Baptiste Bossuot,‡ one of the pioneers in what is now Jefferson county, and the earliest settler on the spot where now stands the village of Carthage, was a native of Troyes in France, who came to America with the famous Baron Steuben. "In 1798, he found at Carthage, whither he had been accompanied by his brother, Louis, only a single Indian's hut, the forest coming close down to the river—a boundless wilderness." After Boutin's death (referred to on a former page) Bossuot remained the only settler at Long Falls (now Carthage.) Here he ran a ferry across the Black River, and kept an inn for travellers; the ferry was run until the first bridge was built in 1812–13.

No one, says Haddock, was ever refused a passage across the river or a shelter under his roof for want of money for payment. Both Jean and his wife were known far and wide for their generosity and activity. They had six children, one of them, George, being the first white child born in the village, afterwards called Carthage. Jean's brother Louis, who accompanied him, says Haddock, to Carthage, had eight children. Many of the descendants of these two Bossuots still live at Carthage and in its neighborhood. Jean lived to the advanced

* High (now Lyons) Falls, in Lewis County, is a settlement on the Black River above Carthage.

† This Black River ferry was abandoned about 1813, when a bridge was built across that stream.

‡ According to Hough this settler was commonly known and addressed as "Battise." (Note on p. 299.)

age of ninety-three years, dying at Champion on July 26, 1847.* Thus was Carthage, with which our story is chiefly concerned, and which a few years later on became one of the most important trade centres in Jefferson county, of French origin and creation.† But to go back for a while to the affairs of the Compagnie de New York. From almost the very outset of their enterprise their steps seemed marked with failure. Their agents seemed to have lacked in staying qualities. In 1795, Pharoux was drowned in the river near Watertown; in 1797, Desjardines threw up his office in despair, and, in 1800, Tellier turned over the whole business of the agency to Gouverneur Morris, the projector, in 1803, of the Erie Canal, whereon work was begun in 1819. This latter date, as we shall see, bore important fruits for St. James' mission.‡

These incidents (so far related) about the establishment of Carthage took place at some time previous to the formation of the Franco-American Company, of which James Le Ray was a member, and to whom we now return. James Le Ray, who, it is said, had been led into speculation in land in the United States by de la Forest, French Vice-Consul General in the country, and Gouverneur Morris, of New York, at first bought a small tract of land in Otsego County, in central New York. On this lot Le Ray built a saw mill, which, in 1790, that is, five years after his landing on our shores, he put in charge of his agent, Judge Cooper, father of Fennimore Cooper, the story-teller.

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* The above data relating to the Bossuots have been gleaned from Haddock, (see pp. 519, 620 and 768,) who gives many other details about their family.

† Haddock (page 128 *a*) sets the date of the settlement of this village in 1795.

‡ Here the writer wishes to observe that, while in his compilation from Hough and Haddock of the facts relating to this French land company, he has spared neither time nor trouble in disentangling (as he believes) the various threads of its story, yet so intricate are the details given by those chroniclers anent the several bodies of speculators, (some of whose titles have been given ahead,) that it is barely possible—nay, it's among the writer's suspicions—that they have got them confused, and, therefore, have given to one company what belongs to another.

By the way,—the thought has come more than once to the mind of the scribe, (in fact, it's likely enough) that the above-named writers of history have themselves jumbled up the various titles of the land companies in northern New York, where they should have been set down merely as variants of one and the same name, or at most of two.

For the fate of the various land agents see Haddock, (p. 123.)

But this incident in Le Ray's life was merely preliminary to his engaging in land ventures on a large scale, as we shall see was his calling, when we find him settled down at Le Raysville in Jefferson county.

Now we go back for awhile to events that took place in his life-course before he became resident for good in the New World. Having come hither (as said) in 1785, James Le Ray, who later on became a citizen of the United States, married (a little before 1790) Miss Grace Coxe, a non-Catholic lady, and daughter of Charles Coxe, Esquire, of Sidney* in New Jersey, with whom he returned on a visit to France.

Before Le Ray saw America again he was employed by his government on a mission of importance, being appointed on February 22, 1794, to go as commissioner to Algiers on the Barbary Coast, to negotiate a treaty of peace and commerce with the Dey—a task however that he failed to fulfill, having learned while in Switzerland (on his way to Africa) that in Paris his father's life was in peril. Donatian Le Ray was in jail on the charge of being an *emigré*, though he had never set step outside his château. Accordingly James hastened back to Paris in time to save his father's neck from the guillotine. Thus ended his African mission.

In 1799, returning by way of Hamburg to America with his wife and their two youngest children, in company with Gouverneur Morris, he entered on his long pursuit of amassing fortunes and spending fortunes, albeit this was done mainly for the common good.

In 1800, on January 3, William Constable, the same party, (as was mentioned before), conveyed to James Le Ray 220,000 acres of land in Jefferson county, all in fee simple, absolutely, without conditions; while a year later, on February 15, 1801, Peter Chassanis sold to him a tract of similar size, lying the most of it in the adjoining county of Lewis.†

From a letter of Mr. Goodale in reference to the above conveyance, I learn that after the dissolution of the land company (named ahead) one-half of the six hundred and eighty shares,

* Sidney is a small village in the township of Franklin in Hunterdon county, N. J.
†From letter of L. J. Goodale, September 7, 1896.

(into which their stock had been turned) representing two hundred and twenty thousand acres, was turned over to Gouverneur Morris, the company's agent in New York; and the other half to Le Ray.* The New York estate of this latter-named gentleman we thus find comprised, if not at this early date, at least not long after, nearly 350,000 acres of land.

Some years later, on September 17, 1810, James Le Ray obtained by purchase all the interest of the aforesaid company. It was for the purpose of turning these lands to profit—at the time wild and largely unsettled—that had led James Le Ray to take up his home in New York. Hereabouts the land along the Black River—the only stream of note in Jefferson county—was fertile, as it is even now, though away from it sandy, and with no attractions except the timber in its pathless forests, and the game—the most valuable of it, beaver—in its wildernesses.

The names of some of the localities and streams in what was formerly Oneida county, attest this abundance of wild animals. On the maps of Jefferson county one will come across such names as Beaver, Moose, Deer and Perch rivers, and Perch Lake. Nor unlike this county in savageness of denizen and forest was the rest of the northern districts of New York. Up to this date—we are referring to the closing decade of the last century and the opening years of the present—the wilds of northern New York, the same pretty much as the interior regions of other states, away from the sea-board, with its attendant population and commerce, were given over to woodsmen—to trappers and hunters, with here and there, at scarce intervals, a lonely squatter's cabin, which albeit the home of a solitary, became in not few instances the nucleus of what now are thriving villages, towns—even cities.

By and by, as the population increased, farming, yet in thinly scattered patches, lumbering, mining,—this region is rich in ore,—became (as they even now are) the chief industries of Jefferson and its neighboring counties.

* Dr. Hough (in his *History*, p. 55,) states that the above transfer was effected on "February 5, 1802," on which date for one dollar, Chassanis coveyed to "J. D. Le Ray" a tract of 220,500 acres, five hundred more, that is, than named by Mr. Goodale.

During his frequent trips to Europe,—in all Mr. Le Ray made seventeen,*—he brought out with him to America men of divers capacities so as to create industrial establishments on his domain in New York.

Le Ray built roads, started mills for grist and lumber, built docks and ship-yards on river and lake, and in brief, managed to draw to his colony large numbers of workers, who in turn became purchasers of his land.

As we do not purpose to give in detail all the story of Mr. Le Ray's life in New York, we sketch briefly some of the most prominent works wherein he engaged to show the activity of his mind, his many resources, and the esteem paid him by his fellow-citizens.

In 1810, at the head of a society of twenty-nine members, James Le Ray formed the St. Lawrence Turnpike Company, to open a highway from five and a half miles north of Carthage (then Long Falls) to Bangor, in Franklin county, thence to Malone. He was also one of the most active members of the Ogdensburgh Turnpike Company, founded in 1812, to run a road from Carthage to Ogdensburgh *via* Rossie, Antwerp and Morristown. In the same year, he with others petitioned the State Assembly for leave to build a turnpike from Chaumont to Cape Vincent; and three years later, in 1815, he was empowered by Assembly to run a road to Perch River, and in 1816 to extend it to Brownville.

Again we see him employing his energies on a different line of business. In 1817, on October 25, was formed at Watertown, with James Le Ray, president, and Owen Stone, treasurer, the Jefferson County Agricultural Society, the second of its kind in the state, Otsego being first. It was through the instrumentality of Le Ray that fine wool sheep (of Merino breed) were imported from France for this society. He also improved the breed of horses, reared ornamental plants and promoted the culture of grapevines, of hemp and mulberry. At the first cattle show and fair held under the auspices of the society, in September, 1818, the members went in procession,

* Haddock (p. 336) says sixteen.

engaged in a ploughing match, and President Le Ray gave an address, wherein he alludes to the part taken by him in the settlement of Otsego County in 1785.*

In 1819, at a meeting of the presidents of the various county agricultural societies in New York, in order to create a Board of Agriculture, James Le Ray was chosen vice-president. In 1828, on March 28, was re-formed the Jefferson County Agricultural Society, with Le Ray, their first president, and his son, Vincent, among the incorporators. While four years later in 1832, on February 11, at Albany, at the convention held to form a State Agricultural Society, James Le Ray was elected president of it. Among the deputies at this convention from Jefferson county was his son, Vincent Le Ray.†

But the promotion of good roads and improved systems of farming and cattle-culture was only one of many outlets to his energy displayed by James Le Ray.

In 1832, on April 17 was formed the Black River Company for the purpose of opening that river from High (now Lyons) Falls to Carthage to steam navigation. Among the incorporators appears Vincent Le Ray, (son of James,) who also was principal proprietor of the first steamboat on the Black River. In the above year, at Carthage, at a cost of $6,000, was built by one Paul Boynton, a steamboat christened

* See Hough (pages 403,404) for John Adams's reply to Le Ray's *Letter* on this occasion, wherein the New York colonist is reminded by his one-time acquaintance at Paris in the following words: That "thirty-nine years ago I little thought, [so runs on the old diplomat,] I should live to see the heir-apparent to the princely palaces and gardens of Passy, my fellow-citizen in the republican wilderness of America."

† This fancy for farm pursuits seems not to have died out with James Le Ray, but to have passed to his descendants. L. B. Binsse, writer of *French Rural and Agricultural Orphan Asylums* has the following anent one of their patrons and promoters: "the Marquis de Gouvello, [he says,] descended from an old family of Brittany . . . his great-grandfather on his mother's side, was Donatien Leray de Chaumont, a former owner of the old, picturesque château of Chaumont, in Touraine, who at great cost to himself rendered signal services to the cause of American independence. His mother [the Marquis de Gouvello's] was a daughter of Vincent Leray, etc." (See *Catholic World*, vol. xlviii, p. 321, for December, 1888.) Mr. Binsse, it will be noted, writes the family name "Leray" in one word; while the autographic signatures of James and Vincent, on the business papers relating to Carthage church, of which the writer has several at hand, invariably show that they both,—father and son,—spelled their name as it appears in the text—"Le Ray"—in two words.

"Cornelia,"* with keel ninety feet long, and beam of twenty-two. On Saturday, September 22, of the same year, the floating "Cornelia" made her first trip to Lowville.

So far in this paper we have touched mainly on what may be styled James Le Ray's business standing in the community. We go back now to his colonization scheme in Jefferson and its neighboring counties in the first quarter of the century. It will be remembered that Le Ray measured his land by hundreds of thousands of acres. Hither by attractive offers he succeeded in drawing large numbers of immigrants—French,† Irish and Germans, all prospective buyers, though doubtless not all of equally desirable character, to settle down on his lands, chiefly along the Black River.‡

The Irish colonists (at least many of them) had come direct from "the old country" to Canada—to Quebec, where being met by Le Ray's agents they were induced to wend their way to the newly opened settlement at Carthage.

Le Ray is represented as having been a man of much amiability, a liberal and popular landlord,—one full of enterprise, all which was enough to draw settlers to his home, where besides their chance to get land on easy terms, they were

* This name was given doubtless in memory of Madame Cornelia Juhel, whose daughter had been married to Vincent Le Ray.

† Haddock (p. 329) speaks of the elder Le Ray's purpose to supply homes to French refugees, who were leaving France in large numbers in order to escape the terrors of the great Revolution.

‡ I am tempted here to add a brief sketch of one of these agents of Le Ray,—Patrick Somerville Stewart, for fifty years his attorney, and entrusted by him with the charge of his estates in New York.

Mr. Stewart, a Scotchman by birth, having first seen the light of day at Edinburgh, on August 4, 1791, came to the United States when about fourteen years of age. In 1835, Mr. Le Ray choose him as agent. Some twenty years earlier, in 1815, Mr. Stewart had married one Marie Jeanne Cornu, in the service of the Le Ray family, a native of Brest, in France, where she was born on September 28, 1791, by whom he had eight children, one of them afterwards the wife of L. J. Goodale, whose name as well as his father-in-law's, will be frequently met in these pages.

Mr. Stewart and his wife both lived and died at Carthage, where they are buried, he going to his eternal rest on November 1, 1874; his widow on February 15, 1876.

A friend, who was well acquainted with both these old Carthaginians, relates of Mrs. Stewart, that besides being an excellent woman, she always kept Catholic servants, whom she was wont to remind of their church feasts and fasts; that moreover (as far as one could judge from casual utterances) she seemed to be in heart in utter sympathy with the Catholic Church and its doctrines; and doubtless (he believes) would have been Catholic by profession, only for the stout adherence of her children to Methodist tenets, of which they were earnest followers along with their father.

allured (so I've read) by the advantages of living under a Catholic landlord.*

By Le Ray the land was parcelled out among the settlers, on easy terms, the price of it—so ran the bargain—to be paid in installments.

In 1818 there were more than a thousand colonists on Le Ray's estates at Carthage and in its vicinity—the Irish chiefly from County Meath, the French, some of them from Canada, though the larger number, it's said, came from Brittany, the ancestral home of the Le Rays de Chaumont.

The subscription lists of the church (drawn up in the above year—1818) give the names of the faithful, associated with James Le Ray from the beginning in building the church. These—we here give the names of merely a few†—were Silvain Quilliard,‡ Jean Baptiste Bossuot, the two Balmats, the four Murrays, John Martin, who with his wife, children and several sisters, was resident in the village, Peter Castel, (thus reads his signature, though now his descendants write their name "Castles," Edward Galvin,§ James Walsh,‖ John Finley and John Dailey.

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* Hough (p. 446) speaks of James Le Ray as a man not only of strong mind, sound judgment, and great penetration of men and things, but with a warm heart and noble soul, with high and chivalrous feelings of integrity. The same writer, moreover, adds that Le Ray was never in politics.

† The subscription lists (now lying before us in their original form) will be given in full further on.

‡ Frequently in these pages will be encountered the name of "Silvain Quilliard,"—a trusted employe of the Le Rays, and one of the incorporators of St. James'. Usually his signature reads merely "S. Quilliard;" once only he writes his Christian name in full—"Silvain," (as above.)

§ Edward Galvin, subsequently by his wife, Mary, daughter of John Walsh, had three children—James, John and Edward. James Galvin was one of the church trustees during the period of trouble at St. James' in the 60's.

‖ James Walsh was one of the children of John Walsh, (named in the preceding note,) and his wife Julia Markey, the others being Peter, Patrick, Mary, Bridget and Ann (commonly known as "Nancy.") They all were born at a place known as "Course," in County Monaghan in Ireland, whence in the spring of 1818, they were brought by their parents to America, where they settled at Carthage.

Mr. Hough, (see *History*, p. 304,) once miswrites his name "Silvain Bullard;" and once calls him "Claudius S. Quilliard." While in an affidavit, of October 25, 1825, Commissioner North writes his name "Claude Sylvain Quilliard."

Mary Walsh (as said) was married to Edward Galvin; Bridget to one Hopp; while Ann, or "Nancy," died single.

James Galvin, son of Edward and Mary, from whom the writer has obtained not a little information relating to St. James' in later years, married Jane, a daughter of Thomas and Mary Carroll.

The Germans, the third nationality represented in the Le Ray colonies, made a settlement near Croghan, fifteen miles or so from Carthage, where for a long series of years they were dependent on the missionary in care of that village for the ministrations of religion. In 1830, their first band of pioneer colonists numbered one hundred and eighty-seven souls; though French and Irish too shared in this colony, the former however being but small in number.

These residents of Carthage and its neighboring districts were among the earliest representatives of the Catholic congregation of St. James,' whose descendants, or many of them still living there, are attached to the Church of their sires, though, sad to relate, others have fallen away from the Faith, have allied themselves even to false sects, where, it may be, they have not lapsed wholly into unbelief.* But this is merely a passing digression. The primitive adventurers into the forests of Jefferson county, of whom we were speaking, were most of them persons of limited means, of little worldly wealth, yet supplied with what chiefly is needed in pioneers in a new country, with sturdy will, industry—the spirit of work, and trust in God. They all, as far as can be judged, were Catholics by profession.

The French and Irish (as said) settled chiefly at or near Carthage; whence some of the latter, though years after their advent, yet in Le Ray's own time, wishing to found a colony of exclusively their own countrymen, essayed a settlement in the wilderness, not far from Carthage, a mile or so away, which was known then, as now, by the name of Irish Settlement. This settlement has always been comparatively an insignificant factor, both in Catholic and social life, has never had a church, nor resident priest, nor school, but has always depended on St. James' as one of the out-missions attached to that church. On the other hand the French formed colonies of their own at many places in the district,—at Cape Vincent, where Le Ray had his chief land-office; Rosiere, where

*Such for instance are most of the descendants of the Bossuots, non-Catholics, while of the children of Bridget Walsh, one of the earliest English-speaking settlers at Carthage, few have remained in the Church.

Fr. Simon—one of St. James' early missionaries—had his residence, Chaumont, Therese, (now Theresa,) and Le Raysville,* all in Jefferson County, where James Le Ray built for himself a spacious residence, a mansion, wherein dispensing hospitality on large and generous scale, he entertained as guests the chief men in the land. At Le Raysville, in 1818, he was visited by Joseph Bonaparte—the exiled king of Spain and Naples; and, in 1824, by President Monroe, who was making a tour of the northern counties of the state.† All these places (just mentioned) with others besides, bear names that recall the memory of their founder, James Le Ray de Chaumont, or members of his family. Thus Le Raysville itself commemorates the family name; Chaumont the title of it; Cape Vincent, Alexandria Bay, and Theresa, the three children—two boys and a girl‡—of James Le Ray de Chaumont and his American wife, Grace Coxe. While Juhelville and Cornelia (formerly known as French Creek, now as Clayton,) were named after Madame Cornelia Juhel, a French lady of New York city, whose daughter, Cornelia, was married to Vincent Le Ray.§

Of the purpose of James Le Ray, in planting these numerous colonies most of them at least at the outset distinctively French in character, and all owing their existence to him or his son Vincent, it may rightly be said—there are strong grounds for the assertion—that besides his hopes of making up the losses incurred by his family through their devotion to American independence, he aimed, too, at reproducing around his American home mementoes of his ancestral domain in France.

* The town of Le Raysville (formerly Le Ray) was formed on February 17, 1806. (See Haddock, (ut supra,) p. 620.

† Hough (p. 181) says President Monroe while at Ogdensburg on August 1, 1817, was there met by James Le Ray, who conducted him to his home at Le Raysville.

‡ The name of Vincent Le Ray will be met met frequently in these pages. His brother Alexander, a colonel in the Texan Revolution, was slain in a duel, in 1836. (Hough, ut supra, p. 79). While Theresa was married to the Marquis de Gouvello.

§ At Carthage, in the church archives at St. James' is an insurance policy, dated New York, April 6, 1799, issued by the United Insurance Company, (Nicholas Low, President,) on the schooner "Enterprise" sailing between New York and New Orleans. The value of the vessel is put at $4,000; the master of it named James Sellers; the owner John Juhel. Was he perhaps some relation to Madame Cornelia? her husband, and father-in-law of Vincent Le Ray?

Both Chaumont and Rosiere—settlements in Jefferson county, French in manners of life as well as in name—were peopled with villagers from the two towns of the same name in France whom Le Ray had himself brought over.

Under impulse of James Le Ray and largely through his aid Catholic churches were gradually formed in several of these settlements, all creations more or less of his policy. Thus churches were built at Carthage, in 1818, at Rosiere and Belfort.

Besides his distinctively Catholic fellow colonists of European birth, others too were induced by the generous offer of Le Ray to settle on his lands. From Vermont and southern New York wended their way to the newly opened territory on the Black River numerous Americans, who with prospects of work, hoped to share in the benefits of Le Ray's scheme of worldly as well as civil improvement. Some of these new-comers, if not all of them, were non-Catholics, but none the less welcome to the infant colony on that score. With them they brought capital—brawny sinew, if not money; they were thrifty, industrious, many of them tradesmen, and in their dealings kind-hearted and liberal.*

The lists of the contributors to St. James' and of the mechanics and workmen employed on the building, show several names of distinctly American cast of expression. Such were Joseph Hubbard, Samuel Maxim, Virgil Brook, Orin Croak, and David Herendeen.

Among the names of the several grantees worthy of mention, who were induced by James Le Ray to invest in his land on the Black River, I have come across the following, all of them of historical character and prominent personages in Old World politics.

Such were Louis Augustin de Caulaincourt, Duke of Vicenza, to whom was made a grant of 4,480 acres of land; Emmanuel Count Grouchy, General Desfourneaux, Pierre François Count

* Thus Rev. J. Talbot Smith in his *History of Ogdensburg Diocese*, p. 14:

I here take the occasion to acknowledge my indebtedness (to Fr. Smith's work) in many places throughout this paper. Though,—it is said in all fairness, wherein doubtless the author himself would be quick to agree,—there are many passages in his History, that, if re-considered, would be cast in somewhat different shape

Réal, former chief of police under Napoleon, and Madame de Staël, whose pen and tongue were so dreaded by the Conqueror of Europe,* while others of lesser note in the eyes of the world, yet did their share in advancing the interests of the French colony in northern New York.

In 1814, (as noted ahead,) Le Ray made over to Joseph Bonaparte then resident at Bordentown in New Jersey, a tract of 150,260 acres of land, mostly in Lewis county, as security for a loan of 200,000 francs. This loan, it seems, was not repaid in money.†

In 1820 Bonaparte built himself a château at Natural Bridge in Lewis county, where he made his residence for awhile. Here with him sojourned his daughter, the Princess Charlotte, who in exile with her father spent many a day around Lake Diana (now Bonaparte) putting on canvass for preservation and as mementoes of her visit scenes of this picturesque and romantic sheet of water.

What a tale might be told of old-world ways and splendors could the forests and fields along the Black River tell of the mighty ones of earth that once made their home in their midst!

Regarding his woodland home in Lewis county, Bonaparte wrote from Point Breeze, near Philadelphia, in 1829, that on his New York territory were a thousand settlers, with abundant roads, mills, woods, villages, etc.‡ But the royal proprietor wearied before long of his investment so far away from the whirl of society, that he enjoyed so greatly in Philadelphia and its neighborhood. Besides he needed money. So in 1831, on the day before Christmas (as we learn from a letter of his of the above date), Bonaparte paid a visit to Philadelphia, to

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*It has been said that James Le Ray de Chaumont was a "legitimist" at heart, attached to the royal cause, to the elder branch of the Bourbons, wherefore, like most of his fellow-emigrés, he sought safety, life and fortune in exile.

†The name of the "Count de Survilliers",—thus generally was known the ex-king in the United States, will be noticed further on in the subscription lists of St. James'. "Bertin adds, (see pp. 4, 23,) that he also employed the travelling names of "Surviglieri"—an Italian rendering of the former, and (in New York) in 1815 the name of "Bouchard."

‡Hough (p. 58) relates that Bonaparte got 150,000 acres of land, including 74,624 belonging to the Antwerp Company, in return for "certain diamonds and real estate" worth $120,000, to be refunded in 1830.

induce Stephen Girard, the famous merchant, who however was then lying ill at his home, to take the Black River lands off his hands. But the ex-king's quest was in vain. A few days later the merchant was gathered to his fathers, nor did Bonaparte succeed in getting rid of his estate till 1835, when he transferred it by sale—$80,000 being the price—to John Lafarge of New York city. Subsequently, we may add, a portion of this settlement, now known as Lafargeville, after its later purchaser, was conveyed to Bishop Hughes of New York for seminary purposes.*

So far our sketch has dwelt mainly on Carthage † and the other creations of Le Ray in northern New York from a general point of view only. We have spoken of the material, social and economic features of that young colony. Now we shall say a word on the religious character of the place. For worthy of note to the scholar, who loves to pry into the beginnings of our American institutions, and as a rule eminently full of interest, is the story of the several settlements made by non-English speaking colonists in the newly created states during the last century and the early part of the present.

* The story of this ill-devised establishment of an educational centre, planted in a wilderness some three hundred miles away from its chief director, has often been told. Briefly, Lafargeville Seminary, entitled St. Vincent de Paul's, was designed to take the place of the one burned down by fanatical and unpatriotic miscreants at Nyack-on-Hudson. The Seminary was opened on September 20, 1838, with Rev. Francis Guth, its first and only rector, in charge. A few years later the venture—ill-starred from the outset—was abandoned and the Seminary transferred to Fordham near New York city. With Father Guth at Lafargeville were associated as teachers Fathers Moran (afterwards Vicar-General of Newark in New Jersey), Haes and three tutors. (See Shea's *History*, iii, 517; and Dr. Brann's *Life of Archbishop Hughes*, p. 59.)

Among the students at Lafargeville Seminary were Anthony Farley, later on stationed for many years as missionary in the Albany district; and Sylvester Malone (still living) in Brooklyn. This latter-named venerable clergyman used to spend his vacations when at school in Jefferson county at the home of Edward Galvin, at Carthage, elsewhere frequently referred to in this sketch.

Besides these two students I find four others named in the ordination-lists appended to his *Sketch of the Catholic Church in New York* (N. Y. 1853), by Rev. (afterwards Archbishop) J. R. Bayley. These are Miles Maxwell, B. L. Laniza, Charles D. McMullen and Francis Donahue.

† The village of Carthage (we may here say) was not incorporated until May 26, 1841, with Virgil Brooks, its first president, and, in 1850, Patrick S. Stewart, second. Though as early as 1818, this settlement had a public library, entitled the "Carthaginian Library," among whose first officers were Silvain Quilliard and John D. Balmat. Its collection of volumes, numbering some five hundred, was sold at auction June 14, 1845. (See Hough (ut supra) p. 304.)

Chief among these settlements, made by French refugees early in Le Ray's time, were the two at Gallipolis in the Scioto River country in Ohio, begun in 1789; and at Asylum, in Luzerne county, in Pennsylvania, founded in 1794. Some years later on two other French colonies, that promised considerably at the outset of their career, were established in Texas at a place known as "Champ d' Asyle," and in Alabama. Of them we here have little else to say than the fact that among the colonists in Texas (all pretty much adherents of Napoleon) were the celebrated Generals Moreau and the two Lallemands.

At Gallipolis the colony had for its ecclesiastical head a bishop, the Abbé Boisnantier of St. Roch, and as chaplain a Benedictine monk of St. Maur's Congregation in Paris, who also was proctor of the Abbey of St. Denis, one Dom Pierre Joseph Didier.

Both Gallipolis and Asylum at one time numbered thousands of enthusiastic well-wishers in their ranks.

Nothing apparently was wanting to the full development of these colonies,—neither friends, influence, money, nor wealth. Yet all have disappeared,—striking examples of the fleeting character of human institutions! Not one of them but failed to realize the dreams—the hopes—of their founders. At any rate Gallipolis and Asylum were abandoned a few years after their birth.

Religion—if it be allowed us to draw our observations from contemporaneous documents of those days—was little practised in either of these two colonies; Mass was rarely said; (at Asylum were four priests;) Sundays and holidays of the Church were not observed; while feasting and pleasure took up the day. These emigrés seem to have been royalists, first; Catholics, second. But the fate of all these colonies was alike; created though they had been under presages of the highest fortune, by men of genius and experience, of vast wealth and resources, of almost boundless power and influence. Of Gallipolis the name—sole trace of French origin—remains on our maps; while Asylum has vanished therefrom; and, except for one's meeting it now and then in some dingy record, would be wholly forgotten.

The aim of the founders of these colonies seems to have been the establishment of resting-places for their followers; on wholly French ideals; with French customs and ways of life; thus to perpetuate, so it seems, in America the domestic and social systems of feudal Europe, along with all their blemishes.*

As far as relates to the distinctively Catholic history of Carthage in matter of organization, the mission began positively, —it may be stated—no earlier than 1818,—the year when the faithful there first essayed the building of St. James' church.†

At least there are extant no documents of earlier date. Moreover of this mission (prior to 1818) but little, if anything of worth, is known positively of it.

If we may argue from what is recorded of Gallipolis and Asylum, the practices of religion were of subordinate import.

Yet it may be—in fact there are very strong grounds for the assertion—that James Le Ray had in his company, from the outset of his colony, priests, or chaplains.

In fact there is positive evidence given by the two historians of Jefferson county (named ahead) that Le Ray brought at least one priest with him from France.

Detailing some of the events in Le Ray's experience in France after having rescued his father from the guillotine, Hough goes on to say, that he went with his wife to Hamburg—this was in 1799—to take passage to America, and that in their company was Rev. Pierre Joulin, the cure of Chaumont, who had refused to take the constitutional oath, and whom Le Ray sent to America in order to save his life. This priest acted, he says, as Le Ray's general agent in New York.‡ Haddock, who relates substantially the same facts, adds to the account the remark that Le Ray wished thereby to provide the venerated clergyman with means for a comfortable subsistance; and that Pére Joulin was loved and respected by all. Later on,

* See Appendix A for a bibliographical note on Gallipolis and Asylum.

† In the summer of this year—1818, were opened the subscriptions-lists for funds toward building that church.

‡ See Hough, p. 191, 441, 442.

after the troubles in France had subsided, Joulin returned to his old home at Chaumont.*

This priest was thus the first missionary (known to us) that lived at Carthage, or in the neighborhood of that settlement. That his devotion to the old faith in his native land, which came near costing him his life, and was followed by years of exile, was not attended by the active services of religion in his new home at Carthage is not easily supposable. So far, it may be observed, we have not met Fr. Joulin's name in any of our historical church-writers.

Haddock, moreover, while treating of one of the early Carthaginian residents, Marguerite Charton, says she was an educated French widow, and had left her native country, in 1801, "in company with her brother, a Catholic priest."† But whether this "Catholic priest," of 1801 was the Fr. Joulin (named shortly before), or still another refugee ecclesiastic, we have no means of determining.

So much for the fact of there having been at Carthage in the earliest years of the century one resident Catholic priest at least. Now for a digression, bearing closely however on our story. In the early part of this century it is well known that the French missionaries—Valinière and Mignault, so often named in our American Catholic annals, not to refer to other apostles of French and Indians, wandered all through the territory bordering on the St. Lawrence, giving priestly aid to the scattered members of their faith. These two priests especially were famed for their devotion to religion, their zeal, and untiring industry. Of Valinière, Dr. Shea, who names him frequently in his works, says he was a "good but strange and restless" missionary. His history (as detailed by both Shea and Lambing) reads almost like romance, so chequered was his life, so erratic his wanderings, so replete with incidents of the most varying character the course of his missionary career in well-nigh all corners of our country. Because of its interest

* Haddock, (ut supra), p. 621.

† See Haddock, p. 332. Madame Charton subsequently, at Carthage, married Guillaume Coupert (afterwards Anglicized into William Cooper). We will read this name on the subscription-lists of St. James'.

and its bearing, too, on our story the reader will here find it in summarized form. From these two writers we learn that Rev. Pierre Huet de la Valinière came to Canada along with the famous Abbé Picquet.*

On account of his sympathy for the American cause Valinière was driven from Canada by the British in 1779. Taking up his home in the United States, he attended the French-speaking people—Canadians and Acadians—within the American lines, the French in Philadelphia and the Canadians in New York. In 1785, he went west; was at Kaskaskia, where he acted as vicar general of Bishop Carroll.

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* In the last century this clergyman had the headquarters of his Indian mission, dedicated, (says Hough, *ut supra*, p. 24,) to the Presentation of Our Lady near the place where stands Ogdensburg. Here, in 1855, was blessed the Catholic church (now seat of a bishop); (see Shea's *History*, iv., p. 479); though from as early as 1827, the villagers had been attended by a Catholic missionary. (Smith, *ut supra*, p. 74.)

On Thursday, September 8, 1898, feast of Our Lady's Birth, was consecrated the cathedral church at Ogdensburg, the first building of similar dignity in the state to enjoy such an honor, the Augustinian prelate, Martinelli, the third apostolic delegate to the United States, and titular archbishop of Ephesus, having come on from Washington with the set purpose of gracing the ceremony with his presence. From an account of this celebration in the *Ogdensburg Journal*, (Sept. 8, 1898,) I learn that the first official act of a Catholic prelate in what is now the state of New York, was exercised in Fr. Picquet's chapel, built in the fort of the Presentation, that was erected by the French at the mouth of the Oswegatchie River. (The modern town of Ogdensburg stands not very far away from the site of this old and now vanished fort.) Here, then, in the Presentation chapel, precisely in the year 1753, at the urgency of Fr. Picquet, missionary among the Oneidas, a visit was paid to his forest-shrine by Bishop Pontbriand, of Quebec, who there confirmed one hundred and twenty-five children.

The memorial-card distributed by the church authorities at the recent late festival (at Ogdensburg) gives a view of the first Catholic church—a frame building—erected in modern Ogdensburg sometime about 1830; and a photographic fac-simile of the stone tablet erected by Fr. Picquet in his chapel.

This tablet reads as follows:

In nomine + Dei onnipoten
huic habitationi initia dedit
Frans Picquet 1749.

Which (in English) means that, in 1749, Fr. Picquet began his chapel, wherefore he returns thanks to Almighty God.

Bishop Gabriels, to whom I am indebted for this archæological treasure, says that the tablet was first set up by the French in the Fort of the Presentation at the Oswegatchie, or "La Galette," which was taken by the English about 1760; that after the destruction of this fort and chapel, whereby about four hundred Indian families were deprived of the services of their pastor, the tablet was preserved, then subsequently placed in the wall of the Ogdensburg armory; and finally on the erection of the town hall, was imbedded as the corner-stone in the front wall of this building, where it now may be seen.

Fr. Picquet's woodland chapel, (says the bishop,) was part of Presentation Fort, and fared the same fate as it. (Letter of September 30, 1898.) The peculiar spelling of "onnipoten" for *omnipotentis* is reproduced from the tablet.

In 1786, he was busy with preparing a catechism in French and English, and devising schemes for establishing seminaries and churches in the chief cities of the country. In October, 1790, returning from the west, he took up his abode among the Canadians and Acadians at Split Rock, near the present village of Essex, in New York, where a church was built for him, which shortly on account of dissensions was burned; thence he returned to Montreal. At Split Rock he composed in French a poetical account of his persecutions, which he had printed at Albany, in July, 1792; in 1790, he also published in New York a *Dialogue*, a kind of polemical catechism.

During his wanderings Fr. Valinière visited (besides the places named ahead) New Orleans, Havana, Florida, Charleston, Stonington. He was killed at Repentigny in Canada, on June 29, 1806, by the overturning of a wagon.*

Of the Rev. P. M. Mignault all that I have been able to discover is that he lived at Chambly, where Bishop Dubois (of New York) met him on his return from Montreal; and similarly that he aided Bishop Fenwick (of Boston) on his visit to Burlington in Vermont. Yet from the scanty records of him, it appears that Fr. Mignault was a missionary of apostolic character, a venerable and holy priest.†

It is then not only not improbable, but on the contrary just what one might surmise, that in common with the rest of the territory in the St. Lawrence district, and the northern part of New York, Jefferson county and Carthage shared in the blessings of religion, which these zealous priests, so famed for their untiring devotion to duty, were always ready to accord to their fellow worshippers.

But now we will get back to solid historical ground. The earliest reference I have come across (in our church writers) of Catholics in this part of New York, and their being visited,

* See Appendix B for some bibliographical references anent Fr. Valinière.

† See *Shea's History*, iii, 202, 469. I am tempted here to enroll among the names of these early apostles in Jefferson county, or in districts at least not far away, the Rev. Mr. Perrot, mentioned by O'Gorman, who says that through the efforts of Peter Penet (alluded to ahead in this sketch) this clergyman succeeded in settling among the Oneida Indians, in 1789, from whom he received a tract of land of 300 acres. (See O'Gorman's *History of the Roman Catholic Church*, (New York, 1895,) p. 295.

by clergymen, is the statement that in 1814—the year of his consecration, the Dominican Bishop Connolly * of New York sent Rev. Michael O'Gorman, a missionary priest, whose headquarters were at Albany, to visit all the Catholic settlements in the northern part of the state. †

But (as observed ahead) the story proper of Catholic Carthage begins in 1818, when James Le Ray gave the Catholics of that village a piece of land within its borders for a church building, which begun that very same year was blessed by Bishop Connolly (of New York) and dedicated to God and St. James, Apostle, some two years later—in 1820—and served as their place of worship up to 1864.

As establishing this fact that the building was got under way in the summer of 1818, at least in so far as securing the ground for a church-site, and opening subscriptions for the building, I give here a copy of the subscription paper (referred to in former pages) that was circulated among the Catholics of Carthage and the neighboring settlements.

The original list (now lying before the writer) is in twofold form—one paper (apparently the earliest drafted) small in size, with printed heading, bearing the names of a few subscribers only—nine in all;—the second with the heading in writing, much larger in size, was adopted (it is presumed) as the other was soon seen to be too small to hold all the signatures. ‡

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* This bishop, writing in his diary, March 10, 1816, of the destitute condition of the faithful in the country parts of Pennsylvania, New York, New Jersey and New England, records the fact that on occasions they were visited by ecclesiastics whom he styles "ambulatory zealous priests." (Extracts in Bayley's *Sketch of the Catholic Church in New York*, N. Y., 1853, p. 67.)

† Dr. Clarke, in his *History of the Deceased Bishops*, (i, pp. 193, 194, 197, 203,) says positively that Fr. O'Gorman visited Carthage.

Bishop Timon in his little sketch (named ahead) mentions two other missionaries—Rev. Patrick McCormack, and Rev. Francis (*sic*, Patrick?) Kelly, who probably extended their apostolic ministrations as far. The year was 1818.-1819 (See p. 209.)

‡ In the early summer of 1896, (we may observe,) all the land once Le Ray's having now passed out of the hands of the family, it was determined with the discontinuance of the agency thereof at Carthage to close up the business by carrying all the documents and papers relating thereto—the accumulation of over eighty years—to Watertown, where the one-time agent of the Le Ray's—Lawrence J. Goodale—had determined to settle.

In overhauling the agency records, Mr. Goodale sifted out such papers as related to St. James', and gave them for deposit in the mission archives of that church, to the rector in charge. (Mr. Goodale, son-in-law of Patrick S. Stewart, had held that same office since 1874.)

The Subscription Lists reads as follows :*

"SUBSCRIPTION LIST OF ST. JAMES CHURCH.

"The subscribers to this article do agree to pay the sums opposite their respective names, for the purpose of erecting a building 30 by 40, which will serve for a CATHOLIC CHURCH, to be a frame building, in the village of Carthage, within half a mile of the bridge. The exact spot to be designated by *J. Le Ray de Chaumont*, who has engaged to give one acre of land within the limits prescribed, 20,000 feet of boards, 4 boxes of window glass and to let all the materials, either in stone or timber, to be taken upon his land.

**It is requested that this paper be returned to Mr. Le Ray, by the 15th of August next.

"July 7, 1818."

[Then after this date follow in writing the names of the subscribers to the church building fund, the various amounts they pledged themselves to give, and (in some instances) their places of residence.

Above Mr. Le Ray's name (all penned by his own hand) are the terms of his subscription, thus :]

"For the above I will furnish

"1° one acker† [*sic*] of land to be taken within ½ a mile from the Bridge of Carthage.

"2° Twenty thousand feet of boards—to be taken at the mill

"3° four boxes of Window Glasses 8 x 10

"4° All the materials either stones or Timber can be taken on my land.

[Signed] "Le Ray de Chaumont"

These documents comprise among many others the following relating to the early church of St. James' :—(1) Two Subscription-Lists. (2) Accounts of Silvain Quilliard, Treasurer of that church, from 1818 to 1825. (3) Letter, (dated "Carthage October 31st 1823,") from Rev. John Farnan, probably the first missionary in charge of St. James', to the Trustees. (4) Letter (of the same date) from Treasurer Quilliard to Fr. Farnan. (5) Letter (dated "Utica July 28th, 1825) from Rev. James Salmon, (afterward in charge of Carthage mission) to the congregation. (6) Statement by Treasurer Quilliard of the expenses connected with the building of St. James'. (7) Indebtedness of the church to James Le Ray, from December 31, 1818, to August 31, 1824.

Besides these papers (chief in value) is a mass of business memoranda, as pay-rolls of the workmen, contracts of diverse kinds, bills for materials, and one thing and another, receipts, etc., all which have been put at the service of the writer, who will make use of them here and there as he goes along with this story.

* It should be premised that in the two Lists are set down the dimensions of St. James' with varying figures. In the earliest drawn up paper,—the one with printed heading,—the figures giving the length of the church as forty (40) feet and the width of it thirty (30), have been changed by some one writing 50 over the "40," and 32 over the "30." Perhaps this interpolation (maybe by some unauthorized hand) was the reason the subscribers discarded the first paper and drew up another. The second Subscription List gives the dimensions of the church as "30 by fourty [*sic*]. These I have followed.

† As will be seen further on instead of only one acre of land for church-lot as at first promised the Le Rays gave three.

On this list—I am counting the two drafts of the paper as only one—appear the names of fifty-four contributors to the church; while the sum total of their pledges amounts to $823.50.

In 1821,—this was the year after the church had been blessed,—the treasurer's funds running low, as we will see further on, and not enough being in hand to complete the building, another list—the third—was opened, with the names of eighteen subscribers, who guaranteed in all the sum of $57. In my transcription of the first two lists, I have marked them as "No. I" and "No. II."

But before reading the names thereon let it be observed that the letters "A" and "B," which I have set ahead of certain names, mean as follows: "A," that the subscriber paid only part of the sum promised; "B," nothing at all.

These indices of partial or total default I have gathered from the accounts themselves of Treasurer Quilliard, wherein I observe also that he has set down the special form in which payment was made, if at all. Thus some contributors, in fact the most of them, paid in money, others in kind.

The family names in the lists are spelled as in the autographs themselves of the several subscribers appended thereto; while their Christian names, which in the lists are represented at times by initials only, have been filled out from the treasurer's books, contemporary papers, as bills, receipts, and the like.

Here then are the subscription lists:

SUBSCRIPTION LIST, NO. I; DATED JULY 7, 1818.

SUBSCRIBERS' NAMES.	HOW PAID.	AMOUNT OF SUBSCRIPTION.
(A) Peter M. Balmat of Champion	Paid $35.58 in work and whiskey	$ 25 00
John D. Balmat of do		25 00
S. Quilliard [*Treasurer of St. James'*]	in money, tin and work	100 00
John B. Bossuot	in work, lime and boarding hands	30 00
Pierre Deshotel*	Paid $15.00 in work	20 00
François Deshotel	in work	10 00

* Pierre Deshotel with the four whose names follow, did not sign of themselves, but merely made a cross after their names. Their amanuensis wrote Pierre's family name—"Deshotels," and 'François'—"Desotelle."

	Toussaint Trudeau of Champion	in money	10 0
(A)	Basile Desrosiers	Paid $1.88 in work *	4 0
(B)	Joachim Délorier		4 0
	Luther P. Mather	in money paid Sept. 7, 1821	12 5
(A)	François Dévois	Paid $3.75 in work	5 0
(B)	David Hewitt of Denmark		2 0
(B)	William Hart of Wilna		2 0
(B)	Lewis Mecker of do		2 0
(B)	James Marity		2 0
	John Saure [Saür *or* Sauer]	Paid $3 in work	10 0
	Count de Survilliers [*i. e.*, Joseph Bonaparte ex-king of Spain and Naples	in money	100 0
	B. Bouvrin	in money	5 0
	François Joulin †	in money	2 0
	J. B. Hebert	in money	5 0
(B)	John Gilsen [*or* Gilson]		5 0
	John Burk, mason		week's wor
(B)	Paul Charboneau		10 0
(B)	Aimable Charboneau		15 0
	Baptiste Poiriers	in money	5 0
(A)	Wm. Cooper‡	$20 in grain	70 0
(B)	Henry Gouvin		2 0
	Joseph Boyer	in money	5 0
	John Feyel⁋	in money	5 0

* In the account books of Quilliard, Desrosiers has been wrongly debited with the sum of $2.
which should read instead $2.12.

†Can this François Joulin have been a relative of Rev. Pierre Joulin (named ahead)?

‡ This William Cooper is the same as the Guillaume Coupert (named ahead), who marri
Marguerite Charton. Born in Normandy in France in 1773, he sailed for New Foundland, b
having been captured at sea was imprisoned by the British in Nova Scotia. Escaping thence
managed to work his way to Connecticut, whence after a stay of three years, he came to Jeffers
county, in New York, where he bought 150 acres of land; then, in 1801, March 21, married Mada
Charton by whom he had seven children.

Mr. Haddock, from whose work (pp. 332-3) I gather the above data, gives a copy of the marria
contract of "Guillaume Coupert," aged twenty-eight years, and Marguerite Charton, aged twen
seven, entered into by them in the presence of Henry Boutin and others before Joel Mix, Justice
the Peace.

⁋ This John Feyel, whose name Mr. Haddock writes wrongly "Fayel," left his native city
Basle in Switzerland (when ten years of age) for Paris. This was in 1784. Here James Le R
took him into his service, where he remained thirty years. In America, whither he came w
Le Ray in 1805, he was employed as coachman until 1820. In this year Feyel married Marguer
Coupert, or Cooper, daughter of the eldest child of the William Cooper (named ahead) by wh
he had five children. John Feyel (thus runs his autograph in the Subscription List) died
Theresa in 1840.

Mr. Haddock gives two pages and upwards o reminiscences of the Feyel family. (S
pp. 330-332.)

Dominico Triavialo	in money	2 00
Edward Galvin	Paid on an order on Mr. Le Ray for land Oct. 6, 1822	10 00
John Fenley [Fenley, Finley *in other church papers*]	Paid on an order on Mr. LeRay for land Oct. 6, 1822	10 00
) John Martin [*had several sisters and children*]		10 00
de St. Michel *	in money paid in June, 1821	2 00
A) Mic! Murray†	Paid $7	8 00
) Pat Murray		7 00
) Richard Flanagan		7 00
) James Murray		7 00
) John Murray		5 00
Thos: Ryan	"in work & making ditches at new forge"‡	7 00
) John Pepper		10 00
) Lawrence Thorp .		10 00
) Jas. Walsh		10 00
) James Convery		10 00
) John Daily		5 00
) Peter Castel [*Thus does the name of Peter Castel appear in the List; though all his descendants write their name* "Castles."]		10 00
) Pat Riley		7 00
) Dan! Fitzpatrick		10 00
) Andrew Bradley		5 00
) Mich! Cunningham		5 00
) Mich! Hory		5 00
Vincent Le Ray de Chaumont	in merchandise	150 00
N. Devereux§ [*of Utica*]	in money paid June, 1821	10 00
de St. Michel	in money paid in June 15, 1825	3 00
) Daniel Branagan	in whiskey	6 00
Amount of subscriptions in List No. 1.		$823 50

*A daughter of St. Michel married one Marselle; afterwards (for second husband) a party med Deshotel—perhaps Pierre or François in this List. (Hough (p. 53) writes their names ough wrongly) "St. Mitchel" and "De Zotelle.")

† The fourMurrays named in this List were among the first Irish Catholic settlers at Carthage.

‡ On an island in the Black River at Carthage (within the village limits) stood the old forge as ll as the "new forge" named in the List. The old forge is now merely a memory of aged lagers.

§ The Devereux family (at Utica) were not only among the earlier settlers at that place, but—what far more to their honor—are named in church annals and histories for their benevolence, gener- ty and faithfulness to Catholic teaching.

SUBSCRIPTION LIST NO. II; DATED 1821.

	SUBSCRIBERS' NAMES.	HOW PAID.	AMOUNT OF SUBSCRIPTIO
(B)	S. C. Kanady*		5
	George H. Feeter	in money paid in June, 1821	7
	M. W. Gilbert	in money	5
(B)	W. Harney, tailor		5
	Joseph Foster	in shaving knives, 2 pairs of mittens and 1 saw	5
	Peter Stewart	in money	1
(B)	Michael Loughren		1
	John Reynolds	in money	1
	P. Meyler	in money	2
(B)	James Kinslaw		1
(B)	Martin Coasey		1
(B)	Daniel Demstery [?]		1
(B)	John Cogen		2
	David Duggan	Book Step for "Alter"†	
	Thomas McGrath	"in work to Galvin who has been a constable on his land"	5
(B)	John Chevrier		5
	Joseph Hubbard	in money paid Oct. 22, 1821	5
	James McArley [*or* McAsley]	in money paid July 13, 1822	5

Amount of subscriptions in List No. II	$ 57
Amount of subscriptions in List No. I	823
Total subscriptions, in 1818 and 1821	$880

Most of the names set down in the two Lists are autographic, all neatly written and as a rule clearly legible.

For some reason or other not known to the writer Treasurer Quilliard has failed to enter in his account-books the names of two subscribers, who signed the Lists.—John Chressy, $5, and William McSlagh, $1.

These two small sums added to the total subscription (given ahead) make the sum of $886.50.

While the cost of building the church and vestry (as will appear further on) was $2,110.15, the deficit was presumedly made good by Le Ray.

*Mr. Haddock says Samuel C. Kanaday, (whose name, however, he writes "Canady,") was a prominent lawyer and surveyor; opened one of the first law-offices in Jefferson county; was an agent of Le Ray for the sale of his lands; supervisor at Redman, in 1812; and died in 1835, (See *History*, pp. 211, 210, and 671.)

† The "Book Step" evidently is what we now would call Missal-stand.

The subscribers (as will be observed) number seventy-two in all, de St. Michel, while having paid in two installments, yet being counted by us only once.

Of the total sum of money subscribed—$880.50—the sum of $605.61 is all that is credited on the Treasurer's books as "paid", thus leaving "unpaid" the sum of $274.79.*

In the pages (just past) we have shown the way, wherein were gathered the "sinews of war" employed in rearing the temple of St. James of Carthage,—by subscription.

Studying over these old-time Lists, I have been tempted to draw the following conclusions, that to me at least are interesting as showing the peculiar characteristics of the day.

I.—Of the seventy-two subscribers twenty-five only are distinctively French in name; while the forty-seven others among them Dominico Triavialo—an Italian, I judge, who writes a beautifully dainty hand—are wholly non-French in appearance.

II.—Moreover of the thirty-four non-paying subscribers, those marked (B), five only are French; while twenty-nine are not French at least in looks.

III.—Again of the $605.61 marked paid," the French are to be credited with having given the sum of $515.71; and the forty-seven non-French only $90.

IV.—And still again of the amount of subscriptions remaining "unpaid", the French are to be debited with the non-payment of only $65.79; the others of $209.

V.—And lastly,—it's a matter however not a bit in accord with usage in our days,—in St. James' Subscription List the name of not one woman appears.

With subscriptions amounting to $823.50, in 1818, and the lot designed for the church, donated by Mr. Le Ray, the first steps were taken towards the actual building of God's temple in the wilderness of Jefferson county.

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*In the church accounts the sum entered as "unpaid" is $274.89, an error however (traced only after much trouble) in subtraction on the part of Treasurer Quilliard, who debited Basille Desrosiers with "2.22" instead of $2.12. This correction will appear from even a cursory glance at the treasurer's accounts. Such alas! are oftentimes the blunders, trifling though they be, into which the most skilled of men are wont to fall; and such, too, the vexations (incidental however to the task of a chronicler) to which a scribe is doomed, who insists on verifying facts!

Should the reader, desirous to learn the various stages of progress made in the construction of the church care to look over the few pages that follow, he will find set down therein pretty much everything (in summarized form) that can be of interest to him. There are business entries of all sorts, purchases of material, payments made by the church treasurer, the prices paid for stone, lumber, etc., and the wages paid to mechanics and laborers. All these detailed items—it should be observed—have been taken from the memoranda described on a previous page, but chiefly from one paper, drawn up by Treasurer Quilliard, entitled "A Statement of Charge, against the Church in the Office," from Dec. 31, 1818, to August 31, 1824. In this "Statement," Mr. Quilliard has embodied every detail relating to the building, that was blessed in 1820, though not finished apparently until 1824.

Now for the expenses. In 1818, (as has been said) was made the first outlay towards building St. James'. This was the purchase on the last day of that year of "15 lb. Bar Iron @ $7 = $1.05." This is the first and only expenditure of record made in 1818. In the following year (1819) work was carried on briskly from May to November, during which period various purchases were made, chiefly of lumber as "Common Boards" at $7 a thousand, "Clapboards" and "Floor Boards" at $10, in all 14,257 feet; nails—195 pounds at 11 cents a pound; "Store Goods," and on September 30; "150 lb. of Iron for spire @ 8 cts." The expenses for 1819 amounted to $185.48, of which $72.98 were paid to A. Dean, laborer, G. Dawson, carpenter, and William Mann for "Blacksmithing." From the accounts of the next year (1820) it appears that no work at all was done on the church, nor any material purchased for it excepting some "Store Goods," costing $5.95, and "50 Sheets of Tin, had of Woodruff, $7.81." The "Store Goods" besides some ironware as nails, hinges and screws, included "12 lb. Spanish White, 84 cents," "1 qt. of Oil, 44 cents," and what is very suggestive as pointing to the approaching blessing of the church,—"3½ yd. Shirting, $1.75" and "3 Handkerchiefs, $1.50," both set down in the accounts as "For Altar." (These two purchases were made

in May, 1820.) Do not these two items—the "Shirting" and "Handkerchiefs," (both of them, let the reader observe, being braced together in the "Statement" as "For [the] Altar,) seem to mean that the Carthaginians were getting ready (among other things) the altar-linen needed for the celebration of the Holy Sacrifice in their new church, in the benediction of it by Bishop Connolly? Further on the reader will notice that the altar and pulpit of St. James' had already been built some time in 1819, or in the early spring of this same year—1820. One might then infer, (not unreasonably, I think,) that the "Shirting,"—mark carefully the length of it just "3½ yd.," was precisely what was needed for one at least of the altar-cloths, *i. e.*, the upper one; while the "Handkerchiefs,"—this however is wholly a surmise—were to serve, one of them for corporal, the other two for the undercloths of the altar.

As the church of St. James' was blessed by Bishop Connolly (of New York) and opened to Divine Service in 1820, the time chosen for this festival was likely enough either the month of May itself when the above-named articles were purchased, or not very much later.*

As regards the fact itself of the blessing of St. James' (in 1820), we have the testimony of an eye-witness of the scene, Monsieur Milbert, a French traveler, whose work is quoted by Dr. Shea.†

Referring to the newly founded church at Carthage in the account of his travels through New York, Milbert observes as follows, that "on the most striking eminence [in the village] rises a little church surmounted by its belfry. It was built at the expense of Mr. Leray [*sic*] de Chaumont, and is erected for the use of the Irish Catholics who, with a certain number of Germans and Americans, constitute almost the entire population of the town. Dr. Connolly, Catholic Bishop of New

* All efforts to ascertain the visitation dates of Bishop Connolly or his successor Bishop Dubois, have proved of no avail. The episcopal archives of New York seem to contain no records of them.

† See his *History* (as above), iii, p. 182. On the preceding page Dr. Shea refers to the church at Utica, which was completed, he says, also in 1820; but not dedicated until August 19, 1821. Milbert was present at this latter solemnity also.

York, dedicated it during my stay at Lerayville. It is to serve the double purpose of church and public school, for in the United States every district, how unimportant soever, is bound to have a school and maintain at its expense a teacher to instruct the children."

Tradition records the Apostle St. James as titular of Carthage church. Apart from this there is no evidence whatever of documentary character (known at least to the writer) of the name given by Bishop Connolly to the church he blessed at Carthage in 1820.

Yet there is this "proof," if so it may be styled, that the titular of the church is the Apostle St. James.

Among the venerable relics of that church, dating back many years (presumably to the time of James Le Ray himself)—maybe, too, a gift of his to the shrine—are two old paintings (in oil) of St. James, Apostle—one (now hanging in the vestry), the older of the two in appearance, representing the saint in that attitude, kneeling, that won for him the title of "man of prayer"; the other (fastened to the sanctuary-wall) portraying him with staff in hand as traveller or pilgrim.

Which of the two apostles these canvasses were meant to represent, St. James the Less, who however is not so popular as patron saint, or St. James the Great, is a matter we cannot determine. For in art both apostles are represented as bearing a staff.* The cockleshell, or gourd, or palmer's hat, would likely relieve us in our quandary, but of not one of these emblems is any trace distinguishable (as far as I can ascertain) in the paintings.

In the assertion of Mons. Milbert that the church was "to serve the double purpose of church and public school," it seems he has erred. First, because the church building, so far as the memory of many very old Carthaginians can be relied on, was never used for a school of any kind excepting that of Christian doctrine. Secondly, the deed of conveyance of the lot to the congregation gives them absolute title without any condition or restriction whatever. Among the mysteries

* If the patron-apostle of Carthage church be the former St. James (the Less), their feast falls then on the first of May; but, if the latter, on July 25.

of the Catholic organization at Carthage it was destined that no Catholic school should exist until a half-century and upward had elapsed from the foundation of St. James'. It was only in 1886 that one was opened under the Augustinian O'Connell.

But though the church was opened to the services of religion in 1820, the building was yet in a very unfinished state. It had (it's true), an altar, a pulpit, and (as we learn from Milbert) "a belfry"; but was without flooring, or seats, unless, maybe, though indeed we are not quite assured of this fact, it had some makeshifts of the sort thrown together for the occasion of the bishop's visit. The walls of the building were unplastered, the wood-work without paint, and the roof itself without shingles. This sorry looking condition of the building at the time of its becoming the Sanctuary of the Most High will appear from several entries among the business memoranda to be given to the reader further on.

The construction of the building was not completed (we may say) until a year after the blessing of it, nor was it painted until some two years later. The outlay in 1820 on the part of the treasurer was only $13.76.

In 1821, the building was finished as far as concerned its construction. Purchases were made in this year of lumber, in all of 11,959 feet, partly of "Clear Stuff" at $12.50 a thousand feet, of "Common Stuff" at $7, and "Floor Boards" at $10. The treasurer's book (for 1821) contains such entries as the following:—"120 Bushels of Lime had of Badows $30;" "30 Sheets of Tin & 1 Bed Chord [*sic*] had of Mr. Le Ray $4.19"; "1 Paper of Brads had [of the same] 56 cents"; besides "Store Goods at various dates, and "50 = Sheets of Tin had of Woodruff $7.81." Work (on the church) was carried on briskly this year from March to December. The reader will remember that nothing of much account was done during the previous year, likely through want of funds. So a sturdy effort was made (it seems) toward completing the building. The purchases for this year amounted to $182.61; and the money paid out to $72.14. The last entry in the books for the month of December is "2 brooms and 1 gal of whiskey to clean out Church 63 cents."

In the following year—1822—nothing apparently was done in the way of finishing the church. Only two entries appear in the treasurer's accounts, amounting to $3.14 worth of "Store Goods," paid in January and April. Part of this petty amount was $3, spent for "2¾ yd. Sattinett pd a Carpenter," (whatever this may mean), while underneath the entry of it, though in a different handwriting, are the words "McCarty, Cummin's hands." (Cummins, a joiner by trade, was employed to finish St. James' church.) In the same year were purchased "Stones & Shingles $32, and lumber to the value of $169. Both these items are entered under December 31; the outlay for the year being $204.14.

In 1823, the church building was painted, so at least we infer from the character of the entries in the treasurer's books, nearly all of them relating to painting materials. Thus we read:—

"Red Lead 4 lbs.,
"Yellow Ochre a quarter hundred weight,
"Litharge 5 lbs.,
"Black Lead 40 lbs.,
"Lamp Black 5 lbs.,
"White Lead 176 lbs."

—all bought from H. Lawrence and Mr. Le Ray. For work done during this year, presumably for painting the building, Messrs. Hopkins & Barrett received $38.72; the whole outlay for the year amounting to $106.02.

During the following year, 1824, when the "Statement" of the charges against the church was closed, but three items, amounting in all to $8.42 appear in the accounts, viz., on March 31, for "Mending Sleigh for Priest", $1.13; and on August 31, two purchases of lumber—723 feet of "Common Stuff" and some "Hemlock Stuff" at $7 and $6 respectively a thousand. At the end of this entry the treasurer has added the words "Work done by our workmen."

From the "Statement" it also appears that from the beginning of the church in 1818 down to August 31, 1824, the sum of $701.48 had been paid out for material and work on the building.

Here are the payments:

Lumber 46,939 feet	$396.76
Provisions furnished in 1819	3.16
120 bush. lime from Badows	30.—
Store Goods	41.96
Blacksmithing	13.81
Work on % of A. Dean, G. Dawson, Hopkins & Barrett and others	47.53
Boarding House	14.01
Paints	51.49
Stones & Shingles	32.—
Priest's sleigh mended	1.13
Iron, etc. [*i. e.*, brads & oil]	57.63
Tin, etc. [*i. e.*, & "1 bed chord"]	12.—
Total expenses	$701.48

The following pages relating to the construction of St. James' may be of interest to the antiquarian reader. If not, let him skip them by; anyhow they are only few in number.

For the years 1819–1820 no contract (regarding the church) is extant; though from the many bills presented to the church trustees by Messrs. Bossuot and Belmat (among others) these parties, (it seems,) had advanced the the mechanics their wages as well as been engaged in boarding them. Bossuot and Belmat were the moneyed men of the infant congregation of St. James'.

The only contract in fact in our possession—one of the year 1821—is an agreement, made by Michael Cummins on August 13, to finish the building. This Cummins (as noted before) was a carpenter, though in the language of the day he is styled a "joiner." Here is his estimate (given in his own hand) on the work needed in his line for completing St. James':

CUMMIN'S ESTIMATE.

"To 23 sercular Rafters & stage	$60.
"To the cornice	12.
"To 14 posts casing & trimming	35.
"To the Bace & Surbace Molding	12
"To 12 windows trimming	18.
"To laying the floor of the vestry & trimming 2 windows & putting up seeling joyce and trimming the door	13.
	$150."

On the same day, August 13, 1821, the aforesaid estimate was approved by the trustees, who then and there entered into the following covenant with Cummins, namely:

That he [the said Cummins] should "finish inside part of the Church already erected;" "do all the joiner part . . . . and finish off the building ready to be lathed and plastered;" "fix 23 Circular rafters to form the arch overhead;" "make a cornice all around the building, the same to be of the Doric order;" "case the 14 posts, make the bases of the Tuscan order, & the pilasters & neck of the Doric order;" "make the base and surbase moulding all around the Church;" "case & trim the windows with double casing & moulding;" "lay the floor, and in the vestry trim the windows, put up the seeling Joyce & make & trim the door of the same;" and "do all the necessary staging, board himself."

Moreover that "He is to have all the materials delivered on the spot." And "for doing the above work by the 15th of October next, [1821] he shall receive $150., *i. e.*, $50 in cash; one barrel of pork, and two barrels of flour at the going price, and the remainder in land to be taken from J. Le Ray de Chaumont where he has land offered to settlers for sale and at the same price and conditions as others.

Moreover it was agreed that the rafters to form the arch of the church were to be completed ready for lathing on the 1st of September following.

From a receipt dated November 26, of this year (1821), whereby Cummins acknowledges the payment to him by Treasurer Quilliard of $50, it would seem that his work had been done promptly and to the satisfaction of the trustees. Moreover, twenty-three days after making the contract to finish the wood-work of the church, that is, on September 5th, Cummins undertook the painting of the church, engaging namely to give it two coats outside for $70, the trustees to find the brushes and colors.

From another document we learn that the same Cummins roofed the church with tin, and put up the pews. So that as all this work—plastering, painting and roofing—was done during 1821, the reader will not be put to trouble to imagine

the incomplete condition of the building, to which we have alluded, at the time of its blessing the year before, in 1820. With this digression on the roofing of the building close our remarks on the construction of St. James'.

Now for the expenses of the building. According to Treasurer Quilliard, the original of whose accounts from 1818 to 1825 lies before us, the amount paid out for building St. James' was precisely $1,414.67. The treasurer's statement headed, "Expense for building the Church of St. James, at Carthage, N. Y., 1818–1824," includes the following items, viz.:

	Hewing timber	$22 51
	16 days board of hands hewing same	4 96
	1½ gallon of whisky for said hands	1 12
	Digging stones	16 50
	Drawing stones and timber	49 94
1819—June 8. [?]	17 days work by Maxim at framing	21 25
1819—August 31.	68½ do. do. do. Herendeen at framing & finishing	68 50
	One box of tin	21 25
	50 sheets of tin from Woodruff	7 81
	Basset's acct	315 18
	Basset for work fixing the altar & pulpit	13 00
1820—December 2.	Joseph Hubbard do. do. do. & pulpit last Spring	5 06
	Virgil Broock [*sic*] do. do. building the altar	5 50
	J. B. Bossuot for boarding hands	102 88
1819—November —.	G. Dawson Bassett's apprentice for work	4 35
1819—November 19.	One large Lock for door	2 63
	Interest on due bill given by Trustees to Bassett	11 06
	Board of Joseph Hubbard by J. B. Bossuot	85
	Mr. Cummins work	164 00
1819—June 27.	Augustus Chapman for Merchandise	75
	do. do. do. do.	9 68
	Paint for sashes	1 18
	Acct charged in Office	451 53
	59 Bushels of Lime from J. B. Bossuot	14 75
	Store acct to October 22, 1825	98 43
	Total paid on Church up to 1824	$1,414 67

Wherefore—so runs the "Statement,"—the sum of money now "due at the office" (Le Ray's) is $451.53. And this is the last entry relating to the building of St. James'.

Adding to this sum—$1,414.67—the figures given in the "Statement"—$701.48, we have the total cost of St. James' $2,116.15. Now as by the agreement made by Mr. Le Ray with the congregation (as in the Subscription List given ahead) he pledged himself to contribute "20,000 feet of boards," computed by Treasurer Quilliard as worth $198.38, this sum with the amount paid by other contributors, $605.61, making in all $803.99, leaves the congregation in debt to the Le Ray's $1,312.16.

How this difference between the cost of the church and the subscriptions actually paid in was made up by the trustees is not known to the writer.

We have read that Mr. Le Ray himself "levied a $10 tax" on his tenants and workmen in the colony, some 30 souls in all, and that in view of his many benefactions to them this sum "was willingly paid."*

But as regards this alleged readiness of the people to pay their tax, when (as we have seen) they were behind-hand in paying their subscriptions, I am in somewhat of doubt.

The various data given in these pages relating to the building of St. James', which doubtless will be of interest to the lover of antiquities, must not however be referred to the present church—a building of much later construction. Old St. James'—the first Catholic church-building (of any importance viewed architecturally) in northern New York—served its purpose for over forty years, until 1864, when proving no longer suitable for the growing needs of the Catholic Carthaginians, it was abandoned, during the rectorship of Rev. Michael Barry and replaced by the present noble-looking edifice that crowns the crest of the hill. (But of the new St. James' more anon.) Around old St. James' in the shadow of its blessed walls, and upon the hill-top at the rear of the church, a part of the lot was

*Thus Father Smith in his *History of the Diocese of Ogdensburg*, p. 115.

originally set aside for a graveyard and (hallowed therefore) served as resting-place for the remains of the dead Carthaginians and their neighbors, who during life had worshipped at its altar.

Others of the Carthaginian faithful—it is remembered—were buried at Watertown.

Among the documents in the church archives (at St. James') referred to ahead, is one that shows that the Le Rays increased their gift of land (in the village) from one acre to three.

This paper is a deed of title to three acres embracing the church-lot and running back beyond what is now West Street, down into the swamp. On July 30, 1821, this land was conveyed for the consideration of one dollar, by Vincent Le Ray de Chaumont (assignee of James, his father) and his wife Cornelia, to the "Trustees of the Catholic Society of Carthage," (the same as will be found named in the election-certificate of June 19 of this same year, 1821,) and is described as follows, namely, "all that certain Lot, piece or parcel of Land situate and lying in the Village of Carthage aforesaid in the town of Wilna," . . . "beginning at a Stake on the S. E. side of the Turnpike road Nine chains, eighty links N. E. from the North corner of a Lot of Land formerly in possession of Isaac Lewis, about twelve chains from the Toll Bridge across the Black River, Thence S 46½° E ten chains. Thence N 43½° E three chains. Thence S 46½° W ten chains to a stake on the South East side of said Turnpike road, Thence S 43½° W three chains along the edge of said Turnpike road to the place of Beginning, containing Three acres of Land as surveyed by Edmund Tucker," etc.*

As at Carthage so elsewhere was Mr. Le Ray instrumental in building churches, or aiding generously in their construction, as at Rosiere and Belfort. At the former place the church was

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*This deed was recorded on August 28, 1821, at 1 o'clock, P. M., in Liber P. of Deeds, pp. 469, etc., as certified by "H. H. Sherwood Clerk" of Clerk's Office in Jefferson county. On account of some irregularity in the title to this land, Mr. Vincent Le Ray, on June 16, 1873, issued a new deed of grant.

blessed by Bishop Dubois in 1835,* while in visit—"on crutches,"—I've read,—through his diocese; and here he was welcomed right royally by Mr. Le Ray and the veteran soldiers of Napoleon, who had settled in the district.

How well off then were the Carthaginians in point of convenience for Divine services may be judged from this fact—that up to 1830 about, in all the territory now comprised in the diocese of Ogdensburg, there were (as far as known) only four buildings for the celebration of Mass—a log-cabin, which served for church, at Corbeau, built by Fr. Mignault, about 1818; another at Split Rock, founded by Fr. La Valinière; a third at Belfort, and the fourth at Carthage, both the latter-named erected by Le Ray.† Thus the year 1824 saw completed the church of St. James', that had been begun in 1818, a fairly decent structure for what was then little more than a clearing in the Jefferson county wilderness. The church building could boast of its belfry, its vaulted ceilings, Doric cornices, Tuscan columns, altar, pews, pulpit, and even a vestry—the whole costing (as we have seen) $2,116.15.

The reader may perhaps have noted the total omission (one sole instance excepted) of any reference in the documents

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* See Smith, (*ut supra*,) pp. 33-34.

We may here set down what references we have been able to gather from our church-writers anent episcopal visits to Carthage in the first half of this century, in fact down as late as 1867. Up to the year 1847, it may be premised, Carthage was under the jurisdiction of the ordinaries of New York, after that under Albany, until 1872, when it was embraced in the diocese of Ogdensburg.

(1) In 1820, (as we have seen,) Bishop Connolly visited Carthage, and (2) again in 1822, or '23, when he confirmed there (among others) Peter Walsh, brother of James, who gave me this information in 1896. (3) In the winter of 1826-27, Bishop Dubois made a visit to this part of his diocese; (Smith's *History*, (as before,) pp. 34, 236,) and (4.) a second in 1835. (*Id.* p. 34.) (5) In 1839, Bishop Hughes, co-adjutor of Dubois, visited "the Northern and Western portions of the diocese." (Hazard's *Life of Archbishop Hughes*, p. 200.) (6) In 1842, on October 12, the same prelate in a tour through the northern and western districts of the state, made his first visit as ordinary to Ogdensburg, in the surrounding districts whereof he found "eight churches and congregations, . . . and only two priests." (*Id.* pp. 265, 266.) Dr. Brann in his life of the same prelate, notices this "visitation of 1842." (See p. 91.) And again, (7) in 1844, Bishop Hughes visited the congregations of the Faithful in the Western part of the state. (Hazard, (as above), p. 263.)

To sum up then our references. We know positively that in the first half of this century, St. James' was visited twice by its ordinary, in 1820, when he blessed the church, and in '22, or '23, when he gave confirmation. But presumptively only was any visit made in later years.

† See Appendix C. for a list of mechanics and workmen employed on St. James'.

quoted to church furniture, as altar-equipments, crosses, candle-sticks, and the like, or even to vestments. The only article mentioned in the archives is a "Book Step," or what we now would style a missal-stand. Doubtless (as was not an unusual practice in those early days) the missionary himself was expected to carry with him on his not very frequent visits to Carthage and other outlying meeting places of the faithful, all the requisites for his personal use in the celebration of the Holy Sacrifice of the Mass.

In 1820, the year when St. James' was blessed, missionaries were few indeed in number, even in the large centres of population. The earliest church statistics printed at the time, those namely for two years later,* name only eight priests for service in the whole state of New York—four in the city itself (of the same name) and four outside. Of these Rev. Michael Carroll was stationed at Albany; Rev. John Farnan, at Utica; Rev. Patrick Kelly, at Auburn; and Rev. Philip Lariscy, O. S. A., (mis-spelled "Larissy,") at Staten Island. Thus scattered everywhere in widely separated districts throughout the Empire State,—and the same reflection holds good for the sister states of New York,—were hundreds, if not maybe thousands, of the faithful, suffering in spirit for the comforts of religion, in want of a shepherd, awaiting eagerly the day when around the Altar of God they and their children might be strengthened with the Sacraments of Holy Church.

Let the reader remember that we are speaking of the first quarter of the present century, when it was one thing, comparatively easy however to accomplish, for the Carthaginians, or others for that matter, to set up (as they had in their village) a tabernacle in the wilderness,—call it, if you choose, church, chapel, or log-cabin, and totally another thing, comparatively difficult, nay, well-nigh impossible to fulfill,—to secure the services of a missionary priest. Priests (as we have seen) were very few and far between. In the '20's, for the Catholics settled west of the Hudson there were only two clergymen, Fathers Farnan and Kelly. What the Carthaginians then needed badly now that they had a sanctuary, was a priest for

* See *Laity's Directory*, for 1822, pp. 105, 106.

their sanctuary. Up to this date, as we have remarked, the missionaries, who rarely at most visited the faithful in western and northern New York (and presumably the Catholic settlers in Jefferson county) were Fathers Picquet, Valinière, Mignault, and Joulin, Frenchmen, and Carroll, O'Gorman, McCormack and Kelly, Irishmen.* From a letter of Father Salmon, one of the early Carthaginian missionaries, that we will quote further on, glimpses will be had of the disappointments that beset this congregation in its endeavors to secure a minister of religion.

But in thus touching on the first missionaries in charge of this territory we are anticipating slightly our story. In 1821, the year (as our readers will remember) after the blessing of St. James,' the first steps were taken by the congregation to get legal ownership of their building, which up to this date had been vested in Mr. Le Ray. This proceeding was in line, too, with the ordinances of the Catholic Church, which in view of the vicissitudes of human affairs, requires that title to all property devoted to sacred uses—to divine worship, benevolence or charity—be secured in perpetuity for those in whose interests it chiefly has been given; and moreover, that ownership of the same be vested in churchmen, as trustees, or fiduciaries, representing the rights of the donor. Such in substance are the ordinances of the church relating to property. But at the time we speak of, 1821, there was but one churchman within a hundred miles and more from Carthage. This was Rev. John Farnan, the priest at Utica. Besides Bishop Connolly, ordinary of the diocese of New York, was then seventy-seven years of age. Moreover, in conformity with the statute of New York, all church property had to be held by trustees chosen by the congregation.† Hence as a matter of necessity the people of St. James' formed themselves into a body corporate as required by law and became themselves owners of that church. Bearing, too, on this fact we have the following document in evidence, which (though

* Some very interesting particulars anent this Fr. Kelly (from 1818 to 1823) will be found in *U. S. Cath. Hist. Magazine*, (for 1888,) ii, 105

† A law to this effect was passed by the Assembly of New York on April 5, 1813.

unsigned) seems to be an authentic record of the proceedings at a meeting of the congregation of St. James', whereat on Tuesday, June 19, 1821, were nominated (as required by statute) seven trustees of that church.* Let the reader note therein the name of Rev. John Farnan, at the time rector of St. John's at Utica, and one of the first missionaries that attended Carthage, some seventy-five miles away. Fr. Farnan had been appointed to Utica, in 1819, by Bishop Connolly, in which same year he visited Carthage on horseback. Regarding this missionary excursion it is stated that on his road to St. Regis, his ulterior destination, Fr. Farnan visited all the Catholics he got word of along the road, giving them the comforts of religion,—baptizing, marrying, confessing, and preaching and saying Mass for them.†

CERTIFICATE OF NOMINATION IN 1821.

"At a meeting of the members of the Catholic Church of Carthage held at that place on the nineteenth day of June in the year of Our Lord one thousand eight hundred and twenty-one in pursuance of notice given by the Reverend Mr. Farnan‡ on the fourth instant; James Le Ray de Chaumont was appointed President and Vincent Le Ray de Chaumont [*son of James*] Secretary of the present meeting. When it was resolved

"First. That there shall be seven Trustees named.

"Second. That each Trustee shall be voted upon separately and by ayes and noes.

"Third. The following Gentlemen were named Trustees, S. Quilliard, Edward Galvin, James Le Ray de Chaumont, Vincent Le Ray de Chaumont, John Finley,§ James Welch [Walsh], John Daly [Daily.]"

At a meeting of the above-named trustees held immediately after their election, James Le Ray de Chaumont was appointed President of the Board, and S. Quilliard Secretary and Treasurer.‖

* This paper (in handwriting like Mr. Quilliard's, is one of the many documents brought to light in 1896.

† See Smith's *History* (*ut supra*), p. 33.

‡ In the text the name of this priest is misspelled "Farnam."

§ John Finley (it has been said) was resident at the Irish Settlement.

The names of all the above Trustees are in the Subscription Lists. Messrs Galvin and Walsh, (if not also Finley,) lived at Carthage, where their descendants have made their home to this day.

‖ Up to 1872, it may be observed, these seven trustees and their successors (continuing a body corporate) held title to all the temporalities of St. James'.

This system of investing ecclesiastical property in lay ownership, while in theory not wholly indefensible, like other schemes in Utopia, especially on the score of necessity, or expediency, yet with advantages and drawbacks about evenly balanced, has nevertheless in practice proved with rare exceptions the source of much disedification, if not downright scandal. Double headship in spirituals, or semi-spirituals, is no less unbusiness-like and illogical than divided authority in purely worldly affairs—in statecraft, commerce, finance, war, or any other secular pursuit.

With regard to the outcome of trusteeism in Carthage a good deal has been recorded by some writers about dissensions alleged to have arisen there between the local missionaries and their charge. But the writer cannot refrain from observing that despite many inquiries among old residents, and researches not a few in old documents, he has come across no other misdoing between these two orders of the Faithful than some petty outbreaks of feeling that with a little tact on either side might easily have been kept within the bounds of good will. (Mischief-making, it should be borne in mind, has never been an exclusive attribute of the lay element in the Church.)*

A couple of weeks or so later, on July 9, (1821), the congregation of St. James' was duly incorporated according to law under the title of "The Catholic Society of Carthage." And on the thirtieth of the same month, for the consideration of one dollar, Vincent Le Ray, the trustee of his father's affairs, conveyed to the said society the land whereon stood the church of St. James'.†

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* The reader, if desirous of more light on the past played by churchmen in our American schisms, must study the original documents as published in the accounts of the various revolts against divine authority during the first thirty years or so of this century, as in the schisms in Philadelphia, New York, Baltimore, Norfolk, Va., Charleston, and New Orleans.

† This deed of conveyance was recorded the 28th of the following month of August (1821), feast-day throughout the Catholic Church of the great Saint Augustine of Hippo, members of whose order of religious entered into the care of St. James' mission at Carthage some fifty odd years later on.

The only other record of an election of church trustees is the following (of four years later), a certificate, namely, sworn to before "N. H. Williams, Circuit Judge"—so reads his signature—that "at an election held by the male persons of full age belonging to the Carthage Catholic Society in the town of Wilna & County of Jefferson . . . at the Church meeting house in said Town on the 25th of September 1825 in pursuance of a public notice given full fifteen days previously to the congregation of the time & place where said election was to be held, which said notification was also given for two successive Sabbaths to wit on the 11th & 18th days of September aforesaid being days on which said Society met statedly for public worship preceding the said day of election, by the Rev^{d} M^{r}. Salmon the minister of said Church," with Messrs. James Le Ray de Chaumont and John Collins chosen "to preside at the election receive the votes of the electors, be the judges of the qualifications of such Electors & the officers to return the names of the persons who by plurality of voices shall be elected to serve as Trustees."

Briefly, the trustees elected were James Le Ray de Chaumont (one of the judges), Vincent Le Ray de Chaumont (one of his sons), Michael Mick, James Walsh (written "Welch,") and Edward Galvin.

Moreover it was determined by this meeting that "the name or title by which the Trustees of said Society and their successors shall forever hereafter be called and known is the Carthage Catholic Society."

The certificate signed by "Le Ray de Chaumont," Patrick Collins, John Collins, S. Quilliard and "V. Le Ray de Chaumont" was acknowledged in an affidavit taken by "Sylvain Quilliard" on December 23, 1825, before Judge Williams.

It is to be borne in mind that not long before this date, disaster had befallen the business ventures of James Le Ray.*

* The date of the assignment of his property made to his son Vincent by James Le Ray is December 31, 1823. (Information of L. J. Goodale.)

At this time Le Ray's American estates (all in New York) embraced the following lands:

ACREAGE.	LOCATION.	VALUATION.
143,500	Jefferson county	$574,000
100,000	Lewis county	133,000
73,947	St. Lawrence county	106,000
30,759	Franklin county	22,500
348,206	In four counties	$835,500

But in the midst of so much dormant wealth, Mr. Le Ray, though "land-rich," was yet what might be styled "money-poor"; moreover from the fact that his capital (all invested in his colonies and the various improvements therein) brought him no return, he was forced into bankruptcy, as had been his father, Donatian. So James Le Ray surrendered all he had to Vincent.*

But to return to the church corporation. On July 9, the day their charter was granted, was called a meeting as provided by statute, in which all the male members of the congregation, that had reached full age, were to act on the resolutions passed the preceding month. At this meeting held in the church with Messrs. James Le Ray and Silvain Quilliard, judges of the election, the seven trustees named in the meeting of the preceding month, the one called by Fr. Farnan, were elected, and thereupon immediately assembling in their corporate capacity drew up the following appeal for further subscriptions to the church building, viz.:

APPEAL FOR SUBSCRIPTIONS.

"Considering that the Catholics interested in the Church at Carthage have done as much towards its building as their means will permit, and considering the well-known liberality of the people of this country. Resolved that the Trustees be directed to sollicit [*sic*] Subscribtions [*sic*] for the purpose of finishing the Church."

* The charge has been published that in his administration of the affairs of the land companies, wherewith he was connected, James Le Ray was in a measure guilty of malfeasance; and for self-safety, (though obviously to the wrong of his creditors,) had made over all his estates to his son.

But from inquiries addressed to Mr. Goodale, former agent of the Le Ray properties (in New York), we have learned that so far from the imputation of dishonorableness being based on fact, on the contrary so ably handled by his son was James Le Ray's business that all his American creditors were satisfied in full.

This the second call for funds, (the first as the reader will remember having been issued some three years before, in 1818,) was signed by all seven trustees, and with the certificate attached by "Silvain Quilliard clerc" that it was a "true copy," was thereupon published to the people.

The subscription list (begun on the same paper) bore the following heading, viz.:

"We the subscribers agree to pay S. Quilliard, Treasurer of the Catholic Society of Carthage, the sums opposite our names, for the purpose mentioned in the above Resolve."

Then follow the names of the sixteen new contributors to the building fund of St. James'*

On November 3 following, Edward Galvin, one of the trustees, was authorized by Quilliard to collect the subscriptions.

From the fact of this second appeal, as well as from various other data relating to St. James',† it is clear that the sacred building, though serving for divine worship, was yet far from being out of debt. When recording the steps taken in June of this same year, towards effecting a corporate organization, we requested the reader to note the name of Rev. John Farnan, the missionary priest of Utica, who with Rev. Richard Bulger of Paterson, N. J., were the first clergymen of whom we have any positive documentary evidence showing their connection with St. James', the first-named in 1821, the latter in 1822, though Fr. Farnan, as stated, had visited Carthage as early as 1819, when on his St. Regis' trip.

In still earlier years, (as observed,) Carthage mission had presumably,—and there is the strongest likelihood for the assertion,—been attended by the eight missionaries named ahead. Yet we are bound to acknowledge that there is not a scrap of positive evidence to show that any of them ever acted at Carthage in ministerial capacity.

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* As the names of these subscribers, one only accepted, have already been published ahead (see "List No. II,") they will not be repeated here.

The exception is a name that reads something like William McSlagh, subscriber to the amount of one dollar, but so badly written, besides not having been put down by Treasurer Quilliard in his books, that I too leave it out.

† The reader by looking at the table of church expenses will see that some of the mechanics had been paid in notes, or due-bills.

Carthage, though outranking by a few months her southern neighbor, Utica, was yet from the very outset, it seems, made dependent as a mission-station on her junior, and was attended occasionally by the priests thereof, and such others, as could be enlisted to visit the Faithful, until 1851—the year when Rev. Michael C. Power was appointed in care.

The opening of work on the Erie Canal was the signal that drew to the line of it adventurers from districts further away. As Utica with all the other settlements along that water-course derived strength therefrom, so Carthage and other distant colonies found themselves proportionately drained of their people. All flocked to the central part of the state for work, money, livelihood.

Yet with all these drawbacks in the beginning we may say that from 1851 down to the present day, even during the year or so of trial and distress for the Faithful, when their church lay under interdict,—this was in 1860,—the mission of St. James' has never been without a priest in residence in the village, or in the immediate neighborhood of it. But now we are speaking of the year 1821.

The *Laity's Directory* (for 1822), referring to the two clergymen, who had care of all New York west of the Hudson, says that Fr. Farnan was in charge of Utica, where a church had been erected in 1819; Rev. Patrick Kelly in care of Auburn, Rochester, and other districts in the western part of the state; while Rev. Richard Bulger, who later on ministered to the Faithful at Carthage, had charge at this time of Paterson in New Jersey.*

Shortly after the incorporation of St. James', the following parties, on August 26, 1821, authorized "S. Quilliard, Esqr.," to pay the sums set down opposite their names to Rev. John

* Bishop Timon in his *Missions*, (*ut supra*), referring to these clergymen and their cares, states that Fr. Kelly, in 1821, visited "the few Catholics" of Buffalo; that Fr. Farnan, (whose name he erroneously writes "Farnham,") then of Utica, had charge of Auburn, where he encouraged the Catholics to build a church. (P. 211.) But Fr. Farnan's zeal in this regard does not seem to have borne any substantial fruit, as it was not until 1834, so says the bishop, (at pp. 215, 216,) that "a very comfortable frame church was purchased in Auburn from the Methodists," through the energy of Rev. Francis Donoghue, a little later on first resident pastor of Auburn.

Farnan, missionary priest in charge of Carthage. The names of these contributors to the support of a visiting clergyman, and the amounts they volunteered to give, are as follows :*

"M[l] Cummins	$7.50	"James Murray	3.50
"Andrew Bradley	1.	"Jam[s] Convery	5.
"Edward Galvin & "John Finley	7.50	"Mich[l] Flanagan	4.00

In the following year—1822, in sequence of a movement in the congregation towards securing the regular services of a missionary, the following agreement was drawn up, viz.:

"We whose names are undersigned do severally and not one for the other, promise to pay to the Rev[d]. JohnFarnam,† Catholic Pastor of the district, the sums affixed to our respective names—the Revd. John Farnam In consideration thereof to make us four visits In in the year the year to commence the first of Jany past 1822 and the sums to be paid quarterly.

"Carthage March 11th 1822.

"Mic[l] Murray	Wilna . . $5.00	"Andrew Bradley	5.00
"J. Daly	. . . . . 5.00	"James McCarthy	5.00
"James Murray	. . . . . 5.00	"Jam[s] Connery	5.00
"Patt Murray	. . . . . 5.00	"Barnett Huss	2.00
"Jn[o] Murray	5.00	"M[l] Cunningham	4.00
"Thos. Ryan	4.00	"Wm. Reiley	2.00
"Jno Pepper	4.00	"P. Martin	4.00
"Dan[l] Fitzpatrick	4.00	"L. Thorp	4.00
"Rich[d] Flanagan	4.00	M[cl] Mick	8.00
"Thomas Bradley	5.00		

A few months later, at a general meeting of the Catholic Society of Carthage, (on November 25, 1822,) it was further resolved ‡ that the congregation adopt the opinion of getting a priest to settle in the village of Carthage ; that it agrees to pay $300 yearly to the priest, one-half in cash, one-half in produce ; that the trustees shall make out a bill of apportionment,

* Before the scribe are lying the respective warrants of these Carthaginians issued to Mr. Quilliard. With the exception of the last one named—Michael Flanagan,—we are acquainted more or less with the others.

† A misnomer for Farnan.

‡ For brevity's sake the drift only of these resolutions is here given. As the paper on which they are written is unsigned, I am unable to determine whether it is merely a draft of the resolutions themselves, (to be offered at the meeting,) or a copy of the minutes of the same.

indicating the amount to be paid by each member of the congregation yearly; that they also shall be empowered to make a repartition among the members of the congregation of the $60 already paid to Mr. Farnan for the two last times he had visited them.

On the same sheet of paper with the foregoing resolutions (and presumably of the same date) are set down various memoranda and calculations referring to Fathers Farnan and Bulger. These memoranda are of value as establishing the fact that Carthage had already (as early as 1822) been regularly visited by these two priests; while the calculations show the mode of apportioning taxes in those primitive days, as well as the financial standing in the community (of some at least) of the representative members of St. James' congregation.

MEMORANDA.

(1)—"Advanced to Mr. Bulger, $25. $30. $30.=$85.;
(2)—" for the apportionment of the $85. the sharers must be as follows: 1st class $3.30 2nd 2.40 3rd 1.50;
[*underneath the preceding*] "Cunningham $2.40 Paid December 10, 1824 (in cash book)
" M[1] Murray 2.40 Paid do. 15 do. do.
[*On the next page is given*] " A Bill of assessment of the $60 paid to Mr. Farnan 1st class $2.20 2nd class 1.60 3rd class 1.00
" 1st class Ed Galvin $2.20 Paid me John Finley $2.20 Paid me
" 2nd class M[1] Murey [*but ought to be Murray*] $1.60 Paid me Peter Castel $2.20 Paid me on acct 44 cts James Welch $2.20 Paid me in work Cunningham $1.60 has not paid 3rd class James Murray $1. Paid me"

The handwriting in the last entry seems to be Fr. Farnan's own.

Thus the fact is established that Fr. Farnan, who attended the Carthaginians in 1819, and the early summer of 1821, visited them also regularly from Utica every three months during the latter term of his mission until the fall of 1823. Towards the close of this year the bond of amity and priestly service between the missionary of Utica and the people of

Carthage seems for some reason or other not known to the writer to have been sundered. Before him lie two documents —letters both of them,—one of Fr. Farnan to Treasurer Quilliard, the other the latter's answer, that attest the existence of a considerable strain between the two parties, and (if my conjecture be allowed) date an open rupture between the missionary and the society.

Here are the two letters in their entirety, viz.:

REV. JOHN FARNAN TO S. QUILLIARD.

"Carthage October 31st 1823

"Mr. Quilliard

"Sir,

"By virtue of the contract entered into by a legal majority of the Trustees of St. James's Church, of which you are treasurer, you are now justly indebted to me One Hundred and twenty Dollars——

"That you are personally indebted or I should say responsible can be sufficiently proved and should you refuse payment or even delay It, I will be obliged, though reluctantly, to have recourse to legal means

"I am, Sir, with due respect, &

"John Farnan P. C.
"rector of St. James &c"

This letter is penned in a fine scholarly hand, that denotes easily the clerkly skill at least of the writer.

On the same date was written the reply, as follows:

Letter of Treasurer Quilliard to Fr. Farnan.

"Carthage October 31, 1823

"The Rev. J. Farnam [*sic.*]

"Sir,

"In answer to your letter of this day, I have the honor to inform you that I know of no legal contract such as the one you mention. I only know that once it was the wishes of part of the members of the congregation that you should visit us four times a year, and that $30 should be allowed to you for every time; upon this principle I have *advanced* $60 for two times, a triffling [*sic*] part of which has yet been replaced to me. Since at a General meeting this way of proceeding has been rejected, and in same time it was resolved that the congregation should give so much yearly to support a priest who should reside amongst us permanently, farther more that $120 was more than the congregation was willing to give for the benefit of four visits only a year; it was also resolved that

as to the advance of $60 made by me the congregation should reemburse the same to me, and that for the future, that is to say untill we have a permanent priest, if the wishes of the congregation was to realize in *advance* $30, then, only, and that, as often as the members of the congregation should see fit, notice should be given to you and an invitation made to you to come and visit us.

"As secretary and Treasurer of the congregation, no notice has been given to me, and no money deposited into my hands and of course I had no official communication to make to you.

"I have given you above, Sir, a statement of all the legal resolutions of the congregation to my knowledge respecting the salary to be offered for the"——(Here the letter of Mr. Quilliard comes abruptly to a close —a proof (I take it) that it was merely a draft or may be copy of the one addressed to Fr. Farnan.")

Beyond what may be gathered in these two letters, or what the upshot of this epistolary fencing and parrying, we have no information, whether Fr. Farnan continued his priestly ministrations at Carthage or gave way to another missionary. His name, no longer appears in the records of St. James.'

Fr. Farnan seems to have remained at Utica up to 1825; in this year (about April 17) he was transferred by Dr. Power, vicar-general of New York, to Brooklyn, to St. James' church, where he was the first priest in residence. Here he received $600 a year for his services with house-rent free.*

But his life in Brooklyn proved anything but edifying; in opposition to his bishop, by whom he was afterwards suspended, and against the laws of the Church, whose faithful minister he should have lived, Fr. Farnan, in 1835, set up a church of his own, (in Brooklyn,) styled by him "The Independent Catholic Church," with himself as "Pastor"; furthermore bidding defiance to all remonstrances, claiming exemption from even the Supreme Pontiff, he went around gathering alms for his new venture, among other places to Philadelphia, where Bishop Kenrick, in warning to his flock, issued a circular against him. The bishop advising the Faithful that Fr. Farnan was acting without sanction of his ordinary bids them to give him no support. The bishop's

* From *U. S. Cath. Hist. Mag.*, i, 301; and Shea's *History*, iii, 190.

letter, published in the *National Gazette*, is dated January 2, 1835.

In his reply to Bishop Kenrick, Fr. Farnan, who mentions incidentally that he was ordained priest by the archbishop of Dublin in 1812, signs himself "Pastor of the Independent Catholic Church of Brooklyn."*

Subsequently Fr. Farnan, so at least I've read, after migrating to Canada, returned thence to Brooklyn—his former home, and finally wound up at Detroit, in Michigan, where he passed away to the other world after an edifying Christian death.

The Rev. Richard Bulger, the second missionary, whose name is associated with Fr. Farnan's in the documents given ahead, visited Carthage perhaps alternately with him from Utica. He had been ordained priest by Bishop Connolly, in 1820; and by him put in charge of "Long Island and New Jersey," (his first care,) with residence at Paterson. Hence a short while after he was transferred to New York, where he died in 1824. Fr. Bulger was a cheerful and hard-working priest.†

During the two years following the correspondence (given above) between Pastor Farnan and Treasurer Quilliard we have no positive record of any missionary attending Carthage. It may be that what seems like a breach of amity between the priest and the trustees of St. James' was healed, and that Fr. Farnan still continued his visits from Utica up to his departure for Brooklyn, in 1825. Or may be,—it is little more than conjecture,—the Carthaginians were cared for by Rev. William Beecham, assisted by Rev. Walter J. Quarter, of Utica, who (we know) occasionally did visit Carthage. Fr. Beecham, a priest of considerable worth, and graduate of Carlow College, in Ireland, was subsequently (from 1837 to 1842) stationed at Rome with care of Verona, Turin, Florence and Vienna.‡

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* His rejoinder was published in *The Philadelphian*, while all the documents issued during the controversy may be read in their entirety in the *Truth Teller*, of New York, (vol. xi., p. 22,) for January 10, 1835.

† See Shea's *History*, iii, 183, 185, 187, for a sketch of Rev. Richard Bulger.

‡ Rev. William Beecham died at Rome, N. Y., March 10, 1876, aged seventy-one years.

In 1825 negotiations looking towards the attendance of the Carthage mission by a priest were opened between the congregation and a clergyman at Utica, Rev. James Salmon, successor there to Fr. Farnan. Before us lies a letter addressed by this missionary to Mr. Mick, of Carthage,* which we here copy with all its oddities of spelling, pointing, or rather absence of punctuation, together with its noticeable prominence of capitals—a peculiarity of the times not reserved to country missionaries.

REV. JAMES SALMON TO MICHAEL MICK.

"UTICA July 28th 1825

"Michael Mick

"My Dear Sir,

"I hereby inform you that I am appointed Pastor of Sacketsharbour, Brounville, [*Brownville*] Carthage, Ogsingurg [*Ogdensburg*,] & so forth with full powers to adminster Sacraments Preach the Gospel & all other Priestly functions. I therefore request you will have the Goodness as to inform the congregation of the same Whereas I must stop hear for a short time by order of my superior Dr. Power until further orders The Parish Priest of this place being indisposed on my arrival. and let them know it will be necessary for them to consult together to provide me a sutable dwelling for my reception & the rest we will set in order when I arrive, believe me I am happy for your sakes to have this information to give you Confidently hoping that I will be sattisfied with ye as my most Dear children in the *Lord* if ye be equally so with me as your Father. doubly so as ye have been so long obstructed by what mains you know best, of which I shall refrain now to speak Let them write to me on receipt of this, that I may know If they have complied with my request, your compliance will much oblige Your very hume sert

"R. James Salmon."

Some three months earlier Fr. Farnan, as we have seen, had been transferred from Utica to Brooklyn. Could the troubles

* The superscription of this letter reads thus: "Mr. Michael Mick, Cartage [*sic*] Longfalls, J. [*that is* Jefferson] county In haste." On the cover (besides the postmark "Utica, N. Y.") is written (in ink) the figure "12"—the postman's charge for sending the letter to its destination.

The name of Michael Mick we encountered in an earlier document—the "invitation to Fr. Farnan" (dated March 11, 1822,) to take Carthage under his care.

at Carthage alluded to by Fr. Salmon in veiled terms as "obstructions" have been associated in any way with his predecessor? But of this Carthaginian ordeal we have not the slightest clue.

This same Fr. Salmon afterwards rector of Ogdensburg mission (from 1828 to 1837) had at one time sole charge of all the Catholics in St. Lawrence county. At St. Regis he built a church; in 1826, another—a log cabin—at Waddington, a settlement named after a Mr. Waddington, of New York, who had given a tract there of fifty acres for the use of the Catholics. Here at Waddington on his farm, whither he had retired from active service because of some disagreement with his bishop, Fr. Salmon died at an advanced age.*

(TO BE CONTINUED).

* From *The Truth Teller* of July 1, 1826, cited by Dr. Shea in his *History*, (iii, 191;) and from Fr. Smith's *History*, pp. 80, 90, 93, from whose work (p. 116) I have gathered the names of the missionaries down to Fr. Waters.

A SHORT SKETCH OF OLD ST. GREGORY'S CHURCH AND PARISH IN (WEST) PHILADELPHIA, 1849-1872.

By Francis X. Reuss.

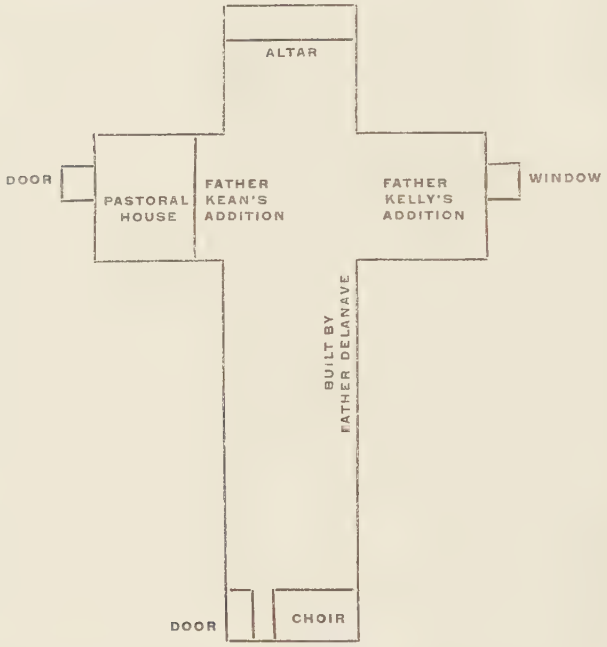
In 1849, Bishop Kenrick bought about forty-three acres of land, then owned by Mr. Nicholas Fulmer, a farmer and dairyman in that part of Philadelphia county, known as Blockley Township, and on a line with the old Lancaster Turnpike; for this land he paid $250 per acre. This was intended to be used as a cemetery for the Catholics of the city of Philadelphia. A few years later he bought an adjoining tract of thirteen acres at $750 per acre, on which was later built an asylum for male orphan children, and known as St. John's orphanage. The cemetery was then surveyed, graded and enclosed, laid out in avenues and lots. It was consecrated Sunday, September 16, 1849, by Right Reverend John Mary Odin, bishop of Galveston, Texas, who was visiting in our city. He was assisted by Rev. F. X. Gartland, of St. John's church, and later bishop of Savannah, Ga. Reverend William O'Hara, D.D., of St. Patrick's, present* bishop of Scranton, Pa., Rev. Joseph J. Deane of Pittsburg, Bishop Kenrick preaching. Five large crosses had been erected, one in the centre, and one on each boundary line of the ground. The procession of bishops, clergy and laity made the circuit of the ground, an immense crowd of people being present to witness the ceremony. The lots were then sold in great numbers, by Mr. Frenaye, who visited all the best managed cemeteries in the city, examining their books and records, applying the knowledge thus gained to the keeping of a set of *Records* for the new cemetery, that he kept himself for over ten

*Since the above was written Bishop O'Hara has been gathered to his fathers.

years, every burial being accurately recorded. The passage of an act of Legislature forbidding the opening of streets through the cemetery, without the consent of the bishop, was procured. This permission was given to the opening of Forty-eighth street across the triangular piece of ground in front of the present church, leaving a tract between that street and Lancaster Avenue, that has never been used.

The cemetery was laid out in twenty sections, designated by letters of the alpabet. These sections contain 10,700 lots, independent of sections T and D, which were reserved for single graves, and the *border* which contains two hundred and thirty lots, and of the spot reserved for the receiving vault. This cemetery was started in aid of the cathedral of Philadelphia, and hence it was always called "Cathedral Cemetery," the two principal avenues being named after SS. Peter and Paul. The eight other avenues being named St. Mary's, St. Joseph's, St. Ann's, St. Joachim's, St. Mathew's, St. Mark's, St. Luke's and St. John's. The first permit for burial was issued September 1, 1849, for an infant named Margaret McKenna, and on the same date for an adult, Mary Lamb, aged 22 years. A part of the cemetery it appears was reserved for a parish church for all Catholics living in Blockley Township, that part of it called Mantua being the most populous. The Rev. James C. McGinness was made chaplain to the orphan asylum, saying Mass for the sisters in charge, and to this Mass went a few of the Catholics in the vicinity. Later he said a second Mass on Sundays for the parish. This Mass was said in an old tool-house in the cemetery. One of the oldest living parishoners tells me he cleaned this old frame shanty on Saturdays, took out the grave-diggers' tools and put in some rough board benches, using an old tool-box for an altar. At the first Mass there were present just fourteen persons, out of this number four still being living. This old tool-house stood just where the Mortuary Chapel now stands, and to it was added an extension and afterward an arm, in the end of which arm, which was built by Father Kean, he partitioned off a part, which he used as a residence. Father Kelly later added another wing, and the church then was in a sort of cruciform shape, the altar being

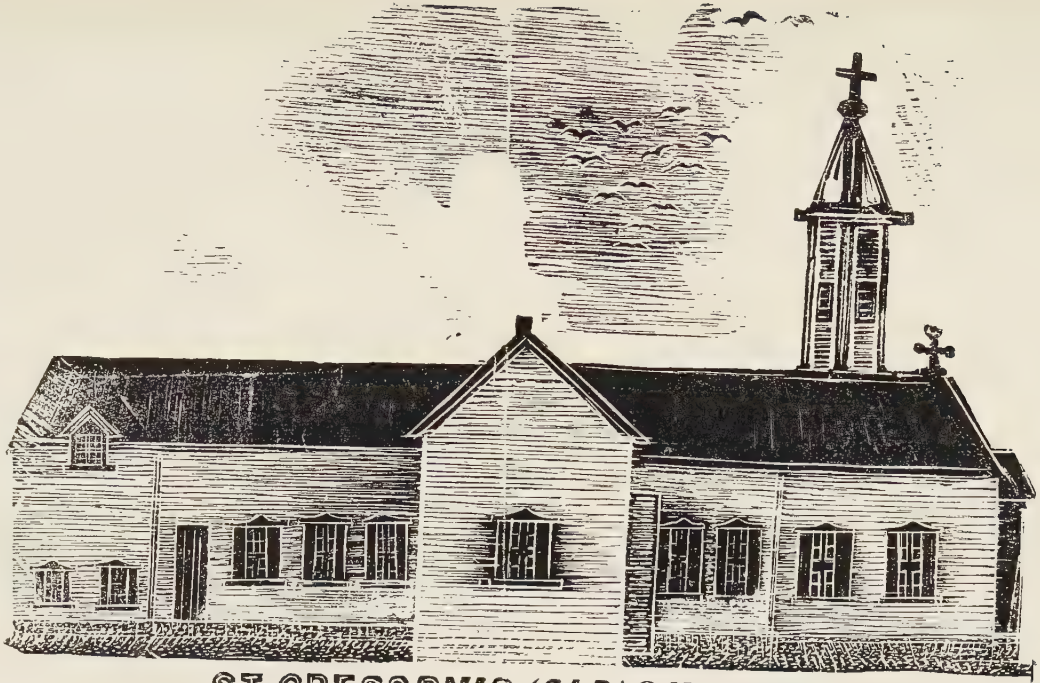
in the end of the upright part of the cross, which was in shape something like this



The part added by Father Kelly was built by Barney Henright. Father Delanave, who came as first resident pastor, lived in an old house which stood on the orphan asylum grounds, and he built the main addition to the old tool-house, enlarging the chapel, the whole being of frame. Father Sharkey lived for a time in the old house built by Father Kean in the wing of the chapel. The whole was torn down by Father Sharkey when the basement of the present church was ready for use.

The earliest records of the church,* which can be used—and they are but a remnant—date back only to October 28, 1855,—(first available entry) "Charles Connell, a $6 pew.

* These records copied from the remains of the originals, by Rev. Dr. Middleton, O. S. A.



ST. GREGORY'S *(OLD)* CHURCH.
VIEW FROM LANCASTER AVENUE. W.F.C. Sc.

1868.

Cathrine Greenfelder, 75 cents," " Margaret Reisdam, $1, both for three months." This is in the writing of Father Kelly.

This book is inscribed, " Record book of St Gregory's Church at Cathedral Cemetery " ; and an entry reads—" from the 20th of January 1854, when the Rev. James Kelly was appointed to succeed Father Delanave, who was preceded by Father McGinness."

" 1854—2nd Sunday of Nov. Festival of the patronage our Lady, St Gregory VII. was elected by lot the Patron Saint of this church, he having a majority over St Gregory the Great. The Bishop being on his way to Rome, the V. Rev. Fr. Sourin presiding on the occasion, and was assisted by Rev James Kelly, the Pastor. Two students from the Seminary, and two lay benefactors. Michael McGinniss and his son John. with Mr P. P. Snyder, the Superintendant of the Cemetery. The Rev Father McNulty was also present, on a visit from Lowell. Mass."

1854. In this book there is (Nov. 21st) 212 names written in Father Kelly's hand—. 81 of these paid dues in July. 72 paid in August. 38 in September. 50 in October. 58 in November. 36 in December. 35 in January 1855.

On page 2 is an entry. " The regulations of St Gregory's Church and Congregation." This was copied and affixed to the door of the Church. I give a brief of the document.

" No 1. No persons may enter the main aisle of the Church during the Mass, on Sundays and Holidays, unless they be pew-renters.

" No 2. In side-aisles pews (seats) 25 cents per month. Single seats $1.50 per 6 months. Pews from $2. to $6. per 6 month.

" No 3. Pew Rents Payable First Sundays in. Feb. May, Aug. and Nov.

" No 4. Church doors will be closed at the second tolling of the bell at 10½ o'clock Mass—and kept closed until the priest leaves the altar.

(Signed) REV. JAMES KELLY, Pastor of St Gregory's,
January 18, 1856.

Another entry dated June 13, 1857, signed by Father Kelly, " Committee of St Gregory's Church."

William Reuss,	John Waters,	Mr. Purcell,
James Carlin,	Mr. Kirkpatrick,	Nicholas Connell,
Michael McCarrin,	Patrick Phlan,	William F. Mathews,
Patrick Lambert,	Michael Kelly,	Anthony Nunan,
Christopher Begler,	Peter Diamond,	Dennis Killion,
William Dolan,	James Boylen,	James Sullivan,
William Phelan,	Thomas McDonald,	William Doherty,
Charles Bellew,	John Corrigan,	Hugh ODonnell,
John McGettigan.		

Then follows the *note*. "The above gentlemen took no action on the matter."

A list of parishioners comes next, and this is followed by a brief—"Receipts of the Church 1854.

from Feb. 1 to July 31. . .	$102.50.
July 31 to Oct. 31. . .	$150.25.
Nov. 1 to Feb. 1855 .	$ 79.00.
	331.75
1855 From Feb to Nov. . .	567.25

There is a list of persons who contributed to the support of the church from May, 1857, and a list of Pews and Pew Renters.

From the fragments of the burned *Registers* there are only two pages of marriages. The first entry is "John Logan, and Catherine Bloomer, Banns first time proclaimed, witnesses, Mary McNamee and Rose Martin." These are in Father Kelly's writing, but none are signed.

The earliest mention of any effort to obtain a church for the vicinity, is the fact that at the consecration of the cemetery, a collection was taken for the erection of a chapel there, so that funeral rites might be performed there in the case of deaths in the district, and it was suggested that out of this chapel might come a new church for the neighborhood. (*Cath. Herald*, Sept. 2, 1849).

The earliest mention of "Blockley Township" as being part of any parish is in the *Catholic Herald* of November 8, 1849, when the parochial limits are reported, the boundary of St. Patrick's parish are given as "Including also the district of Blockley Township, south of the Lancaster Turnpike, in the limits of this parish." St. Francis' church took in all north of said turnpike, and indeed, until the starting of St. Agatha's church, all the people living in, the then termed, *Mantua*, went to St. Francis' church. This districting of "Blockley" was to last "until a convenient chapel could be built."

In September (7th) 1854, the boundaries of the various parishes were published ; and as there appears no such name as "St. Gregory's," it is assumed that no such parish was then existing. Although there is an account of a parish *to be* established in *Blockley*, about the time that of St. James' was intimated, and there was an appeal made for a chapel in *Blockley*, during the time St. James' church was building.

St. Gregory VII, after whom the chapel was named, was born in 1013, at Saona, in Tuscany. His original name was Hildebrand. Son of Benzo, of the illustrious family of Aldobrandeschi, one of the most powerful families of Siena, he entered the Benedictine order of monks at an early age, was made sub-deacon in the Roman Church by Pope Leo IX. Pope Victor II sent him as legate to France, Pope Nicholas II created him cardinal arch-deacon of the title of "St. Mary's in Domnica," in 1059. Pope Alexander made him vice-chancellor of the Roman Church in 1061. Finally while the funeral of Alexander II was being performed in the Vatican he was elected pope. He alone opposed it, being then sixty years of age. He is the first pope elected who was at the time of his election only a deacon, being then only ordained priest in the Vatican, June 29, 1073. He took the name of Gregory, being the seventh pope of that name, Pope Gregory VI having been his teacher.

Pope Gregory VII died at Salerno, May 25, 1085.

The collections for the seminary began in 1857, in the name of the parish and in amounts were :

1857—$6. 1858—$9.35. 1859—$97.75.
1855—To Cathedral Fund, $44.00.
1860—$162.00; same year for the Holy Father, $242.10.
1861—$2. 1862—$194.50. 1863—$285.75.
1865—$515.25. 1866—$355.50.
1867—(First year of new parish title) $252.25.
1868—$140.75.

The Confirmations.

The earliest record of confirmation available I found to be one given on the Feast of the Holy Innocents, in January, 1854, in St. John's Orphan Asylum, at which time thirty children, some of whom were from the neighboring Catholics,

were confirmed by Bishop Kenrick. Bishop Neumann in his personal note book, gives two records: "1856, March 25, 84 persons," and "1858, September 26, 92 persons." These were, of course, by himself.

Rev. James C. McGinness, first visiting priest. Born at Tyholland, County Monahan, Ireland, in 1823; entered Philadelphia Seminary in 1840; deacon July 17, 1847; ordained priest at St. John's church, Philadelphia, July 19, 1847, both by Bishop Kenrick. He was at the cathedral at the time he was sent to say Mass at St. John's Orphan Asylum, and later to say an extra Mass for the people living in the vicinity. He died at Conshohocken, Pa., September 21, 1863. Father McGinness gave the first Benediction of the Blessed Sacrament in West Philadelphia.

Rev. C—— Anthony Delanave, first pastor. He was born, educated and ordained in Italy, and the first notice we find of him is, that he was at St. Paul's church, this city, in 1851–2. In 1853 he is mentioned as in charge of St. Gregory's church, where he remained until 1855, when he was at Lewistown, Pa. In 1856–7 he was at Bellefonte. In 1858 he was at Mt. Pleasant, till 1864, when he went back to Italy. It is recalled of him that previous to his going away from this city he took two boys from St. John's orphanage, intending to procure places for them. They were brothers named McCormick. Father Delanave while at St. Gregory's resided in an old house which stood on the grounds belonging to the Orphan Asylum.

Rev. James F. Kelly, second pastor, seems to have been received into this diocese.* In 1851 the directories name him as stationed at Oswego, N. Y., which is the earliest record found regarding him. He is named as being at St. Gregory's church in 1855 (first appearance in this diocese) until 1859, when he was sent to Chambersburg; 1861, at Summit Hill, Carbon county; 1873, Nicetown, where he died December 9, 1876, in the seventieth year of his age. His obituary notice states that he was born in Ireland. He was buried in the Cathedral Cemetery.

* See list of clergy ordained in and for the diocese in *Sketch of St. Charles' Seminary* by Rev. A. J. Schulte.

The original church registers were nearly all destroyed by a fire which took place in Father Sharkey's residence, on Forty-fifth street, near Parrish street (then called Seneca street). The sexton, Patrick Mulville, in lighting the gas, threw the still burning match under a table standing near. It fell among some old paper, and shortly after a blaze was started, which destroyed the wooden compartment containing the registers. They were nearly all burned; only a few were saved and these were in a charred condition. The extracts given in these pages are taken from the legible parts. Of the early baptism and marriage record there are but charred remnants, and a portion of those of 1875–6. There is no record of the blessing of the old chapel.

There was no corner-stone laid. The original chapel, as was stated, being the old tool-house, Father Delanave enlarging it until it was nearly square; Father Kelly adding the wings, and using the end of one of these wings as a residence. The chapel as it stood in 1868 is shown in the cut, which was drawn in that year by "W. F. C." and which I am assured was made in the original by Rev. William F. Cook, who was assistant there in that year. Inquiry among the oldest parishioners and search of the periodicals of those years, fail to develop any data regarding the blessing or dedication of the chapel. Not even in Bishop Neumann's note-book is mention made of it; he though very methodical in making all entries of events, has not noted this.

Father Kelly's old carpenter who did the work of enlarging the old chapel, was one Barney Henright, who seems to have been an odd character. Between them, Barney and Father Kelly made the cross which was erected over the entrance.

The Early Choir.

The earliest regular choir known, was during Father Kelly's time and consisted of a Mr. Doherty, his wife, two sons, and two daughters, and a Miss Anna Purcell. The instrument used was an old-fashioned melodeon. This continued for some time, no one of the old parishioners recalling any other, until shortly before the starting of the new church.

Rev. William J. Kean, third pastor, was born in the northern part of County Cork, Ireland, (some notices give the place as "Mitchelstown",) on December 18, 1814. Came to this country while quite young. He was ordained June 11, 1852, by Bishop Neumann, in St. John's church, Philadelphia. His first mission was as assistant at St. Patrick's church, this city, 1858; at St. Mark's, Bristol, 1859; prefect at St. Charles' seminary, 1860; at St. Gregory's church, till 1867, when he visited Europe. On his return to this city, in the same year, he was placed at St. Theresa's church. In 1869–70 he was at Sag Harbor, in the diocese of Brooklyn. In that year (1870) he returned, and was placed at the church of the Annunciation. From 1872 till 1881 he was at Jenkintown. He died April 22, 1881, at St. Joseph's Hospital, this city. He had been a student of Mt. St. Mary's Seminary, Emmittsburg, Md., before entering that of St. Charles', in this diocese.

He was buried from St. John's church, Tuesday, April 26, 1881, in the Cathedral Cemetery. He received tonsure and minor orders in cathedral chapel from Bishop Kenrick, April 15, 1851.

The Sodality of the Blessed Virgin was started by Father Kean. The earliest data found consist of the fact that the first members were "received by Father Barbelin, who came over for that purpose, and who preached the sermon on the occasion." Mr. John D. Murray was the first prefect. The Sunday-school had been founded by Father Delanave, as soon as he had completed the enlargement of the original chapel and was never discontinued.

Rev. Frances Aloysius Sharkey, fourth pastor, born at Dungloe, district of "The Rosses," County Donegal, Ireland, in 1832; came to America with his parents who settled at Mauch Chunk, Pa.; ordained from St. Charles' Seminary, July 28, 1861, by Bishop Wood; in St. Ann's church, Port Richmond, Philadelphia; sent to St. Michael's church as assistant, where he said his first Mass. During this time he determined to enter a Religious Order, (it is stated that it was the S. J.,) but after one year in the novitiate, he returned again to the diocese. In 1866 he was placed at St. Gregory's

church, where, in the year 1867, he started the present—new—church of *Our Mother of Sorrows*.

In 1881 he visited Ireland for his health, landing at Liverpool, where he died on April 10, 1881. The body was brought home by his sexton who accompanied him abroad. It reached this city April 24th on the steamer *Lord Gough*. He was buried from his church, April 27th; V. Rev. M. A. Walsh, V. G., celebrant of the Mass, and Bishop Shanahan preaching the sermon. His tomb is in front of the new church.

And thus it happened that on consecutive days were buried two pastors of the old church, and it was not until 1872 that the new title was given to the parish. The Catholic Directory of 1882, in giving the obituary notice, says that Father Sharkey was born May 10, 1833, but I was given the year 1832, by a person who knowing him well, was assured that it was quite correct. He was the first pastor of the parish to whom assistant priests were given; these, up till the year of his death, I give in the order of their coming:

1873, Rev. William F. Loughran.
1875, Rev. John J. Ferry.
1876, Rev. William Collins.
1877, Rev. William F. Cook.
1878, Rev. John M. Cox.
1880, Rev. James Shields.
1881, Rev. William Campbell.

During May of this year the present rector, Rev. John Shanahan, was appointed.

During the early part of the incumbency of Father Sharkey, he lived in the old frame house attached to the chapel; later he moved into the house in which the fire took place; and which destroyed the *Records*, as has been mentioned.

In 1867 Father Sharkey began building the new church, and on November 1 of that year Bishop Wood laid the corner-stone. The basement was opened for service in April, 1871. It was in size, 65 feet wide inside; outside width, 72 feet; greatest depth, 156 feet. The architect was E. F. Durang. The masonry work of the basement, and also of the completed church, was done by John Canning, carpenter work by James

Doyle, plaster work by Daniel Glackin. In May (12th) 1871, a two weeks' mission was given in the basement by the Fathers of the *Congregation of the Mission*, from Germantown. The church was still known as St. Gregory's, and this was not changed until a short time before the dedication of the completed church which took place on the feast of the "Seven Dolors," April 28, 1873, Bishop Wood performing the ceremony, assisted by V. Rev. M. A. Walsh, V. G., Revs. P. A. Stanton, O. S. A., P. Maher, F. O'Connor, T. Kieran, M. F. Martin, Peter Sullivan, T. F. Hopkins, P. Baumeister, James Mulholland, James McGinn, John Daly, William F. McNulty, William F. Cook, James Kelly (former pastor), Rev. Francis P. O'Neill celebrated High Mass; deacon, Rev. James O'Reilly; sub-deacon, James Fitzmaurice; Master of ceremonies, Rev. Augustine J. McConomy, assistant, Rev. Patrick F. Egan; deacon and sub deacon of honor, Revs. P. Maher and M. F. Martin; sermon by Rev. B. J. Maguire, S. J.

There were present in the sanctuary, clergy as follows: Rev. Hugh Lane, Rev. Michael Filan, Rev. Thomas O'Neill, Rev. John W. Gerdeman, Rev. Daniel Brennan, Rev. William Loughran and Rev. P. Cuddahy, of Milford, Mass.

Haydn's (2d) Mass was sung by the choir, consisting of Miss E. Sigel, Miss Fredonia Durang, Mrs. Gorman, sopranos. Altos: Miss N. Durang, Miss M. E. Reuss. Tenors: James Heffernan, Joseph Sherer, Philip Maguire. Bass: James Keegan, F. X. Reuss, John Gorman. Organist: S. G. Gorman.

The oldest Total Abstinence Society in the city (yet surviving) was organized by Father Sharkey in May, 1870, when he called a meeting of the men of St. Gregory's parish. So few attended that he abandoned the idea of organizing such a society. In 1871, after several preliminary meetings, he organized one on the evening of May 14, 1871. Fifty-seven members were enrolled, and the following officers elected: president, John D. Murray; vice-president, James Doyle; stewards, Peter Maguire, Jr., and Patrick F. Pierce; messenger, Philip Maguire. In 1872 Father Sharkey made application for

membership in the *Union*. In 1873 it had a membership of 250 men. The twenty-fifth anniversary of the society was celebrated May 14, 1896, when it was stated that 32 of the original members had died, 20 had left the society.

St. Gregory's Literary Institute was formed in August, 1873, with Father Sharkey as president, John R. Glascott, vice-president; Thomas McGuire, corresponding secretary; treasurer, Daniel Smythe; librarian, James Hughes; directors, Dr. Thomas Heenan, Tobias Burke, Daniel Dougherty, Andrew Morgan, Michael Carroll, Edward McMenamin, Owen McManus. Mr. Dennis Lawton presented 60 volumes, many rare and handsome books. Mr. Astley gave 40 volumes. Out of this association came the present Literary Institute, organized July 24, 1891.

Events in the history of the new church:

1872. December 18th, a concert given in Morton Hall (over the depot of the Market Street Passenger Street Railway Co.) for the purpose of raising a fund to purchase a new organ. This was the first effort. The organ is still in use.
1869. First Christmas High Mass sung in the basement of the new church. Mrs. Gorman, Mrs. Dr. Keer, sopranos; Miss M. E. Reuss, alto; E. J. Pryor, tenor; F. X. Reuss, John Gorman, bass; S. G. Gorman, organist.
1872. Old chapel of St. Gregory torn down. The present mortuary chapel stands on the site.
1879. Parochial school opened in the basement.
1876. Father Sharkey built the old plaster-cast house, as a residence, next the church. It now forms the rear part of the convent and girls' school.
1885. New parochial (boys') school built by Father Shanahan.
1890. Father Shanahan built the new pastoral house, and added the front to the present girls' school.
1892. Built the spires on the church.
1895. (April) Began the new grammar school for boys; placed the whole under the Christian Brothers.
1896. Renovated the basement, preparing it to be used as a chapel to relieve the crowded condition of the church at Masses, and evening services.
1897. Built the Parish Hall and gymnasium.
1865. Conference of St. Vincent de Paul established in the parish.
1855. The Parish had two orphans (boys) in St. John's Asylum.

PASSIONIST FOUNDATIONS IN THE UNITED STATES.

A. D. 1852—1894.

BY REV. EDMUND HILL, C. P.

I. The Congregation of the Passion was founded by Paul Francis Danei, who was born at Ovada, in Piedmont, on the 3d of January, 1694. He died October 18, 1775; was beatified by Pius IX, on October 1, 1852; and canonized by the same Pope on the 29th of June, 1867. His congregation was approved of, as to its rule, by a brief of Pope Benedict XIV, on the 15th of May, 1741. The same Pontiff, by a second brief, on the 18th of April, 1746, made the Passionists a religious order or congregation. It remained for Clement XIV to sign the rule of final approbation on the 17th of November, 1769.

II. The Passionists were brought to the United States by the Right Rev. Michael O'Connor, bishop of Pittsburg. They landed on the 14th of November, 1852. The first religious who accompanied the bishop from Rome were Fathers Anthony, Albinus, and Stanislaus, with one lay-brother, Lorenzo Giacomo.

Having secured a piece of ground on Mount Oliver, the south side of Pittsburg, they proceeded to erect a monastery, the corner-stone of which was laid by Bishop O'Connor on the 7th of August, 1853. The building, sufficient to begin with, was dedicated on Pentecost Sunday, June 4th, of the following year. For some time a part of this building was used as a chapel; but it became necessary to put up a church, and the corner-stone of that was laid on the 25th of July, 1858. The sacred edifice was dedicated November 13th, the year after. It was subsequently, in 1882, extended twenty feet, with the addition of a new front. As it now stands, it was formally consecrated by Bishop Phelan, on the 28th of April,

1886—feast of St. Paul of the Cross—under whose invocation it is placed.

The Pittsburg monastery of St. Paul of the Cross, being the "mother house" in the United States, became, and remains, the novitiate for the Province of St. Paul of the Cross.

III. The second foundation made by the Passionists in America was that of St. Mary's, Dunkirk, N. Y., on Lake Erie, and forty miles from Buffalo. This foundation resulted from the urgent request of the saintly Bishop Timon, of Buffalo, who, while on a visit to Rome, exacted a promise from the Superior General of the Passionists that the next house in the United States should be located somewhere in his diocese. Subsequently Dunkirk became the chosen spot.

This retreat was dedicated to Our Lady of Dolors, and the corner-stone laid by Bishop Timon on the 26th of May, 1861. The church attached to the retreat had already been built by Father Colgan, who had had it dedicated November 12, 1854. But it was reconstructed and re-dedicated in 1873. The monastery, too, was enlarged in 1889, in order that it might be made an *alumnato*, or preparatory school for boys aspiring to be novices.

IV. The third Retreat founded by the Passionists is that of St. Michael, the Archangel, at West Hoboken, N. J., on the banks of the Hudson.

The only parish church in West Hoboken before the advent of the Passionist Fathers was that of Our Lady of Mercy, familiarly known as St. Mary's. It was built in 1851, on land given by the late Mr. James Kerrigan, and located at Clinton Avenue and Kerrigan's Lane, now High Street. The Rev. Father Cauvin, of Hoboken, had charge of it. It had been dedicated by Archbishop Hughes, of New York, the diocese of Newark not yet having been formed.

In 1853, West Hoboken parish passed to the jurisdiction of Bishop Bailey, of Newark. It was this distinguished prelate who invited the Passionists to establish themselves in his diocese, in consequence of a very successful mission given in the church of St. Mary's (above mentioned) by Fathers Anthony and Gaudentius, in September and October, 1880. After due consideration, the Passionist Fathers decided to accept the

invitation, and concluded to settle at West Hoboken. Accordingly, they took charge of St. Mary's church and parish in April, 1861. The Rev. John Dominic Tarlatini was installed as pastor.

Their next step was the purchase of twenty acres from the Kerrigan estate, for the erection thereon of a monastery and church. The Very Rev. Victor Carunchio was presently appointed superior. Work was begun first on the monastery building, the corner-stone having been laid by Bishop Bayley on the 9th of August, 1863. The same prelate, again, laid the corner-stone of the new church on the 18th of June, 1869; and on the 22d of July, the following year, the old church of St. Mary's was closed.

The new church of St. Michael the Archangel was designed and built by Mr. P. C. Keeley, that prince among American church architects. Its style is in the Italian renaissance of the domical type; its form that of a Latin cross. It was dedicated on the 4th of July, 1875, by the bishop of Newark—now the Most Rev. Michael A. Corrigan, D. D., archbishop of New York. Length of church, 195 feet; width from wall to wall, across the nave, 70 feet; width of transept, 104 feet; height of ceiling, 75 feet; height to dome, 200 feet; diameter of dome, 50 feet.

A complete renovation of the interior having been long called for, this work was undertaken in 1897, under the rectorship of Very Rev. Mark Mosheim., C. P., and brought to a most successful issue. The re-opening and solemn consecration of the church took place on the 24th of April in the present year. The Right Rev. W. M. Wigger, D. D., bishop of Newark, was the consecrator. The Apostolic Delegate, the Most Rev. Sebastian Martinelli, D. D., O. S. A., celebrated Pontifical Mass. His Eminence James Cardinal Gibbons, archbishop of Baltimore, preached in the morning; and the V. Rev. Thomas Campbell, S. J., president of St. John's College, Fordham, N. Y., in the evening.

V. The fourth Retreat of the Passionist Order in the United States was founded at the request of the late Most Rev. Martin Spalding, archbishop of Baltimore, Md. Several missions

were given by the Passionists in that city during 1865, and this led to His Grace negotiating for a foundation.

St. Agnes' church, Catonsville, was placed under the care of the Fathers, their formal installation taking place on Passion Sunday, April 2, 1865. The Rev. Fathers John Thomas Stefanini and Charles Lang were the first religious put in charge. In December of the same year the Rev. Father Guido enlarged the sanctuary of St. Agnes' church, and built a frame school-house for ninety children.

The following year, 1866, Mrs. Emily McTavish, daughter of the renowned General Winfield Scott, made the Fathers a donation of more than four acres of land on Maiden Choice Lane, between Old Frederick Road and Wilkins Avenue; but, this not being judged a suitable location for the proposed monastery, our benefactress consented to the sale of the lot; and the proceeds of the sale went to purchase another tract of land, which was finally secured on the 21st of November, of the same year, by a lease from Mrs. Sophia F. Schwartz; sixteen acres being thus obtained, valued at $900 per acre. Later, this property was bought by the Fathers. It is situated opposite Louden Park Cemetery, and lies between Old Frederick Road and the New.

A small frame church was put up on this property, in the year 1867, and called "The Church of the Passion." It was torn down in 1887. Mr. P. C. Keeley having been requested to draw up plans for a monastery, the corner-stone of the new edifice was laid by the Very Rev. Thomas Foley, D. D., then administrator of the diocese, and afterwards bishop of Chicago, Illinois, on the 11th of August, 1867. The Retreat was dedicated to St. Joseph. It was built of blue Maryland stone, quarried on the grounds of St. Mary's Industrial School, situated in that vicinity; and the entire cost of the structure was estimated at $45,000. When completed, the Retreat was solemnly blessed by the Right Rev. James Gibbons, vicar apostolic of North Carolina—now cardinal archbishop of Baltimore.

But this most beautiful of our American houses was destined to be destroyed by fire. A stone church had been added to

the monastery; built at right angles to one end of it. The corner-stone had been laid on the 19th of June, 1881; and the roof was in process of completion, when on the night of September 5, 1883, a pot of hot coals, which had been left upon the roof, was upset by the wind; and, the roof of the monastery becoming ignited, the whole structure succumbed; the church itself, however, escaping with only the loss of its tower.

It was, of course, resolved to re-build the monastery; and the corner-stone of the second edifice was laid November 16, 1884, by His Grace the Most Rev. P. J. Ryan, D. D., archbishop of Philadelphia. We were singularly honored on this occasion by the presence of two archbishops, beside the one who officiated; of five bishops, two mitred abbots of St. Benedict, several monsignori, a goodly number of priests, and about six thousand people.

On Sunday, September 12, 1886, His Eminence Cardinal Gibbons dedicated the new monastery. And on the 14th of August in the following year, His Eminence consecrated the church; His Grace Archbishop Elder, of Cincinnati, celebrating Pontifical Mass.

VI. The fifth Passionist foundation was made at Cincinnati His Grace Archbishop Purcell placed the church of the Immaculate Conception, on Mount Adams, under the care of our Fathers, who took up their residence there on the 21st of May, 1871. Father Guido was the first superior.

Near this church stood the Observatory of Cincinnati, which had been abandoned by reason of the sky being spoilt by the city's increasing smoke. The Passionists took a lease of this building, and added a story to it; naming their new house the Retreat of the Holy Cross, which they opened on the 22d of June, 1873. A frame church attached to the monastery, was opened the same day, His Grace the archbishop blessing both house and church. The title of this Retreat is a remarkable comment on a speech made by John Quincy Adams, from whom the hill takes its name. At the opening of the Observatory that gentleman was pleased to say that the Cross would

never surmount *that* eminence. He was neither a prophet nor the son of a prophet.

The frame church has since given place to one of brick, the corner-stone whereof was laid by Archbishop Elder, June 17, 1894. This new edifice was dedicated, together with a large addition to the monastery, on the 25th of August in the following year.

VII. The sixth Retreat was established at Louisville, Kentucky. The Right Rev. Bishop McCloskey having formally agreed that the Passionists should come into his diocese, they accepted temporary charge of the church of St. Cecilia in the city of Louisville; and eventually, after much deliberation, decided upon the purchase of a house some two miles out of the city. Additions were made to this building, which was blessed and opened on the 16th of July, 1880, being dedicated to the Sacred Heart. Our Retreat of the Sacred Heart, situated on the Bardstown Road, is singularly retired, and by many considered the most thorough *retreat* that we have in the United States.

VIII. Moving westward, the Passionists were cordially invited to form a St. Louis house; and were enabled to make a foundation in strict accordance with their rule, at Normandy, where they purchased the house and grounds known as the Foster property. Here they resided from 1884 until they could erect a regular Retreat; which was done by building a large wing on either side of the house already theirs. The corner-stone of this new monastery, dedicated to Our Lady of Good Counsel, was laid on the 28th of November, 1889. The blessing and dedication of the completed Retreat took place on the 7th of June, 1891, the Very Rev. Philip Brady, vicar-general of St. Louis, officiating.

This fine monastery, though eight miles distant from the business part of the city, is connected therewith by a railroad which runs by our garden; and the trains stop at the garden-steps.

IX. The eighth, and latest, Passionist foundation is that of St. Francis Hieronymo, in Kansas. The little town where it is situated was known as Osage Mission until after our

occupation of the house and church, when the name was changed to St. Paul. The postal address is now St. Paul, Neosho Co., Kansas.

The Osage Mission was founded by the Jesuit Fathers, who built a college and a stone church there. The dedication of this church dates from May 11th, 1884. The Passionists obtained possession there in September, 1894. When a Western Province of the Order comes to be formed, this place will serve admirably for the new novitiate. At present it is one of our houses of study.

In closing this sketch of the Passionist foundations in the United States, the writer wishes to acknowledge his obligations to the Rev. Hugh K. Barr, C. P., of St. Joseph's Retreat, Baltimore, for the copious annotations placed at his disposal.

St. Mary's Retreat, Dunkirk, N. Y. October, 1898.

THE LANDING PRAYER OF COLUMBUS.

October 12th, A. D. 1492.

[From the original Italian, furnished the writer by a countryman of the illustrious Discoverer, Rev. Antonio Isoleri, Ap. Miss. and Rector of the Church of St. Mary Magdalene dei Pazzi, Philadelphia.]

BY ELEANOR C. DONNELLY.

Across the troublous waste of unknown seas,
The little ark of the great Genoese
Hath safely sped. And now, free-wing'd and fast,
The DOVE, CHRIST-BEARING,* flies to land at last,
And breathes the spicy air of tropic woods.
How welcome to his heart, these solitudes,
So often visioned in his old-world sleep!
"O happy isle!" he cries, with rapture deep,
"Thy blessed name shall be San Salvador!
Plant here, my mates, the Cross upon its shore;
For all herein our Saviour's love shall sing,
All shall be subject to our Sovereign King!"
Then, kneeling, worshipping the Triune God,
He kisses, once, twice, thrice, the fragrant sod,—
As bridegroom greets his bride, as spouse salutes
His love, amid the gush of nuptial lutes,
Bride of his dreams! Columbus hails her there,
And bursts with tears into impassion'd prayer:

"O Lord, my God! omnipotent, eternal,
Who hast created by Thy word divine,
The earth, the sea, the lustrous skies supernal,
And all the dwellers in this mundane shrine;

Blest be Thy name, and glorified forever,
Thy Majesty, for evermore extoll'd!
Who hast vouchsafed to aid our poor endeavor,
And in this New world, even as the Old,

Hast condescended through Thy servant lowly,
In this strange quarter of Thy realm, O Lord!
To let Thy Name, ineffable and holy,
By myriad worshippers be known, adored!"

* Cristoforo Colombo.

ANNUAL REPORT OF THE EXECUTIVE BOARD.

In presenting a report for the past year the Executive Board of the American Catholic Historical Society desires to call the attention of the members to the fact that during the year the interest of the members abated somewhat, if we are to judge by the falling off in receipt of dues and resignations of members. All the efforts of the officers to whom are intrusted the interests of the Society will avail but little unless warmly seconded by the members themselves. The need of new members is urgent, and strenuous efforts must be made to enable the Society to maintain the position which it has acquired. It is gratifying to state, however, that notwithstanding many drawbacks the Society has been enabled to hold its own for the past year from a financial point of view. In other respects, considering the limited means at its disposal, it has continued to advance.

The Board presents for the consideration of the meeting with their approval, an amendment to the By-laws, as follows:

Article I., Section 6, to read as follows:

"The annual dues of active members shall be five dollars ($5.00), payable in advance, [and, after the first year, on January 1st."] The words in brackets to be stricken out.

In the way of entertainments, an excellent course of lectures was given by the Society, as follows:

October 26th, 1897, "Women in Finance," by Miss Agnes Repplier.

November 26, 1897, "Las Casas and Slavery in Spanish America," by Marc F. Vallette, LL. D., Brooklyn, N. Y.

December 27, 1897, "Spanish Colonization in the Fifteenth and Sixteenth Centuries," by Rev. Charles Warren Currier, of Baltimore.

January 24, 1898, "The First Amendment to the Constitution of the United States; its making, meaning and limitations," by Rev. James A. Doonan, S. J.

February 15, 1898, "Prominent Catholics of the Revolution," by Rev. Jos. V. O'Connor.

April 15, 1898, "Turrets and Spires," by Dr. Edward J. Nolan.

The lectures were well attended, and were followed by informal receptions which proved very enjoyable.

In addition to the lectures a highly successful Promenade Concert was given at Horticultural Hall, and whilst the direct pecuniary result was not as great as could be wished for, it is hoped it will prove of substantial benefit in keeping the aims and objects of our Society before the public. The Committee in charge deserves the highest praise for their earnest effort and the success achieved.

The "Records" have been published regularly and many articles of interest have appeared in them. The cost of maintenance to the Society has been greatly reduced owing to the indefatigable efforts of Dr. Lawrence F. Flick in an attempt to place the publication on a paying basis.

During the year the Society has had the good fortune to secure the services of the Rev. Umberto Benigni as Archivist in Rome. He has been copying some manuscripts relating to the early history of the Church in America, and some results of his labor will shortly appear in the "Records" and add much to the value of the contents.

The following papers were approved for publication by the Committee on Historical Research during the year, and some of them have appeared in the "Records:"

"Excerpts from the Diary of Rev. Patrick Kenny." by Joseph Willcox

"The Launch of the United States Frigate," by Eleanor C. Donnelly.

"The Sir John James Fund," by Martin I. J. Griffin.

"Sketch of Rev. Joseph I. Balfe, D. D.," by F. X. Reuss.

"Biographical Sketch of Rev. Peter Henry Lemke, O. S. B.," by Dr. Lawrence F. Flick.

"Memoir of Prof. S. S. Haldeman," by Horace L. Haldeman.

"Biography of Rev. Charles I. H. Carter," by F. X. Reuss.

"Sketch of Old St. Gregory's Church, Philadelphia," by F. X. Reuss.

"A Short Sketch of the two Archbishops Kenrick," by John McCall, Dublin, Ireland.

"An Early Mission in New York, 1785–1898," by Very Rev. T. C. Middleton, D. D., O. S. A.

"Some Credits and Debits relating to St. Mary's Church, Philadelphia," by Very Rev. T. C. Middleton, D. D., O. S. A.

Thanks are due to Miss Laura Blackburne for indexing Volume IX.

A large collection of impressions of episcopal seals, presented by members of the American hierarchy to Miss Eleanor C. Donnelly have been received. His excellency the Apostolic Delegate, Most Reverend Sebastian Martinelli, D. D., had his coat of-arms expressly painted in oil, under his personal supervision, and among the large collection are many other exquisite impressions of seals, either in oil or water-colors, the most notable of these being the seals of Archbishops Katzer of Milwaukee and Williams of Boston, and Bishops Harkins of Providence and Gabriels of Ogdensburg.

During the past year the library has received a number of additions, consisting mostly of donations from members and friends of the Society and exchanges which have been effected by the Committee on Library. Owing to lack of funds, it has been impossible to purchase many books.

Among the valuable gifts received are the following:

The War of the Rebellion, 105 vols., from Mrs. Gibson, Carlisle, Pa.

A Library of the World's Best Literature, 45 vols., from Miss M. K. Devine.

A box of books from Rev. Pius Hemler, New Oxford, Pa., secured by Mr. Edward Beecher Finck.

A box of books from Rev. A. J. Schulte, St. Charles' Seminary, Overbrook, Pa.

Art and Artists of Our Times, 3 vols., from Miss M. E. Brasier.

The Ursuline Sisters of the convent at St. Peter's, Mont., have presented our Museum with a genuine Indian war-bonnet and war-hammer, which have attracted considerable attention. Other curios have been promised us by the kind Sisters. As the names of other donors have been published in our "Records" during the year, we do not repeat them now, but our thanks are extended to all our friends who have in any way remembered the Society.

The following are among the purchases made:

Vols. 9 to 26 of the Jesuit Relations, published by Burrows Bros., Cleveland, O.

Life of Charles Carroll of Carrollton, by Kate Mason Rowland.

The Jesuit, or Catholic Sentinel, Vols. 4 and 5. 1833–34.

Bibliotheque de la Compagnie de Jesus. Vol. VIII.

The Society is indebted to Miss McGowan for the efficient discharge of the duties of the librarianship. The funds at the disposal of the Committee on Library have been so limited that no assistance in cataloguing has been afforded her. The current work has been performed, but a great deal remains to be done in the systematic arrangement and carding of the recent growth, and it is sincerely hoped that the resources of the Society will soon be in a condition to provide for this pressing necessity.

The following is a statement of receipts and expenses from December 1, 1897, to November 30, 1898:

RECEIPTS.

Balance, December 1, 1897		$ 783.82
Dues from active members	$2,207.50	
" " contributing members	81.00	
" " life members	150.00	
		2,438.50
Subscriptions, sale of "Records" and reprints	$ 191.72	
Advertisements	1,926.55	
		2,118.27
Donation to Hall Fund		42.92
Interest		45 32
		$5,428.83

EXPENSES.

Interest on mortgages		$ 554.00	
Taxes and water rent		52.00	
Gas, coal and wood		148.50	
Furniture, etc		111.33	
General repairs		22.79	
		$ 888.62	
Printing "Records," commissions, etc.	$2,642.08		
Books and newspapers	117.64		
Archivist	225.00		
Assistant Librarian	206.66		
Salaries	568.50		
Printing, postage and stationery	331.68		
Sundry expenses	32.08		
		$4,123.64	
			$5,012.26
Balance, November 30, 1898			$ 416.57

SELECTIONS FROM THE CORRESPONDENCE

OF THE DECEASED

MATHEW CAREY,

WRITER, PRINTER, PUBLISHER.

THIRD SERIES.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, Decemb[r] 3 1805.

Mr. M. Carey.

DEAR SIR :—Your letter I received some days back & would have Immeadiately Answered it, but your proposal as to the Doway Bible required some thought, most of the Catholics of this City indeed I may say the whole that are able to purchase it have already subscribed consequently the sale would be tedious. I shall therefore take but twelve, those you will let me have on as good terms as you can. Six of them I wish to have in sheets in order to have them bound Superbly, the remainder as neat as you can send them. I will take the Hundred Copies of the Bible Subscribed for, but would esteem it a favour your sending twelve of them bound & lettered, as I want to send them to Poughkeepsee before the river closes & I will thank you to send me One hundred Copies of the School Bible. Well bound & on the whole I am certain you will be as liberal in your Credits as you can, the Huntress is now taking in goods for this port. Which will give you an oppertunity of shipping them speedily. With kind & respectful Compliments to M[rs] Carey, I remain Y[rs] Sincerly.

BERNARD DORNIN.

BERNARD DORNIN TO MATHEW CAREY.

[No date, no place.]

DEAR SIR :—Your drafts were presented for acceptance last evening, one I accepted the other I Was under the necessity of declining having a large sum to pay the week it would have become due, but I send you my note from the 9th of January, which I hope will answer the same purpose.

I am overwhelmed with Misery on account of my dear Wifes Situation, She is Ill & no hope of her recovery & am

Y^rs Sincerily.

BERNARD DORNIN.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, February 13 1807.

MR. M. CAREY.

DEAR SIR :—Inclosed is the bill of lading of Sundries as per list in your possession to close our accounts, there is four Running—ten bound Stile, but for which I will thank you to forward me 12 Kempis 6.00

& five pocket Atlas 10.00

$16.00

Which close all Accounts, by return of post Your forwarding my Note with a receipt in full Will be esteemed a favour. I send a list of the books shipped you have been already furnished With one & the other particulars. I also send a receipt in full & am Yrs. With esteem.

BERNARD DORNIN.

Rec'd from M^r Mathew Carey three hundred & fifty Dollars eight Nine Cents being in full of All Accounts february 13, 1807.

BERNARD DORNIN.

350 89/100

BERNARD DORNIN TO MATHEW CAREY

NEW YORK March 4th 1807.

MR. MATHEW CAREY.

DEAR SIR :—three Weeks has nearly elapsed since I inclosed a bill of lading for Sundries to close all Accounts between you & me as p^{r} arrangement with you when in this City. I am desirous to have my Note forwarded & a receipt in full, & the few books to balance for the bound—Runnington.

& am With sentiments of
esteem Y^{rs} Sincerely,

BERNARD DORNIN.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK March 20 1807.

Mr. M. Carey.

DEAR SIR :—the Imperfections written for are on board the Melinda Capt. Sigar. I am anxious to have my Note and a receipt in full of all Amounts. Your complying with the above by return of post will oblige,

Y^{r} friend, BERNARD DORNIN.

P. S. Any over sheets you should have I will thank you for them.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK June 23 1807

Mr. M. Carey.

DEAR SIR :—You are in my debt for four Runnington on Ejectments, the Amount Sixteen Dollars for which I want Six Copies of Abbot on Shipping & two Thomas a Kempis which will exactly balance the Amount, those books I wish you to Send Immediately on receipt of this letter to Mefs Birch & Small to be packed up with some Articles they are to forward to me I beg your attention to this as I want the books, You have al.o Twenty-five Hurdy Gurdy those send to Auction & give me Credit for the proceeds & am yrs.

With esteem,

BERNARD DORNIN.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, Sept 24 1807

M^r. M. Carey.

I have this day forwarded by the Minerva as p^r receipt twenty-five Copies of Irish History, which you will please to sell on Account of Mess^rs Emmet & McNeven. they retail for two dollars & am With esteem

Y^rs Sincerily,

BERNARD DORNIN.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, April 26 1808.

Mr. Mathew Carey.

DEAR SIR:—Agreeable to your instructions, I have this day sent to M^r Duyckink sundries as p^r Invoice, & If you think proper I will put your name down as a subscriber for twenty-five Copies of every book I print & take books of your printing in exchange.

My dear M^r Carey on my commencing business you rendered me acts of friendship which essentially served me & the Man that forgets those things do not deserve to live in the recollection of his benifactor. With respectfull compliments to you and your good lady I Subscribe myself.

Y^rs Sincerely,

BERNARD DORNIN.

M. M. CAREY

R^d FROM BERNARD DORNIN.
NEW YORK.

1808.		
April 26.	6 Christian Church elegt. 175 p.	$10.50
	6 Do plain	9.00
	12 Bossuet's Exposition	6.00
	12 Following of Christ	6.00
	12 Fletcher on Controversy	12.00
		$43.50

P. S. Fletcher I retail at Nine Shillings. I charge you as a subscriber for all.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK May 30 1808.

Mr. Matthew Carey.

DEAR SIR :—I will take Six copies of the Doway Bible. If you will take some more of *Bossuets*, *Following of Christ*, *Christian Church* & D^r^ Fletchers Work & you may have a Sett of Tuckers Blackstone.

If the above meets your Approbation I will thank you to forward the Bibles by the first Vessel & yours shall be Immediately attended to & am Y^rs^ With esteem

BERNARD DORNIN.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, Aug. 8, 1808.

MR. MATHEW CAREY.

DEAR SIR :—I have to apologize for not answering your letter. I immediately on its receipt, but I know you will pardon my want of Accuracy.

I have a Number of Gooldsmiths Rome, but I can not Ascertain, for a few days Whether that Signature will be servicable or not & I have to Inform you that I have recived a bill of lading & Invoice for a Number of the Book you Mention forwarded by the Rev. M^r^. David of Baltimore & I will take it as a favour your forwarding me Immediately on receipt of this, by the Coach One Copy of Mr. Davids Collection of Hymns if there has been different editions, let it be the last & am Y^rs^ Sincerily,

BERNARD DORNIN.

A CATHOLIC OF KENTUCKY TO MATHEW CAREY.

[No date.]

SIR :—Coming to Baltimore I found your late printed beauties of Christianity. I thought you had judgement and sense enough to see that these beauties stood in no need of these old rags of the reformation, that you sowed to them.

You betray your religious profession by doing so and receive the indignation of Sound and unprejudiced thinkers; if

Chateaubriand was a Superior and original genius, a petty reformer or deformer could afford no addition of any note to a work above his reach, his crippling and abusing of our religious works and writings yea and of Scripture itself evinces nothing but the weakness and poverty of the heretic cause, Whose nature it is to defile what is beautiful and to destroy what is Good. there is still something like consoling after all in the mischief; to wit, that the man of the reformation had to borrow the beauties of Christianity from a Roman Catholic and a layman too. for the future, Sir, I would advise you, and in this very case, to give the works faithfully in their natural shape, and their own dress, that one may judge of their worth and Value.

I am Sir
Your most obedt.
SERVT.
A Catholic of Kentucky

REV. MATHEW CARR [O. S. A.,] TO MATHEW CAREY.

DEAR SIR:—I send you the inclosed pamphlet, because I know the perusal will give you much pleasure; it does not belong to me, & I am therefore particularly sollicitous about its preservation. I should be much pleased that you would deem it worthy of a republication. You may keep it four or five days.

Y^rs^ With very great esteem
MATT^ew^ CARR.

ST. AUGUSTINES, 30 Dec^r^. [1815]

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE, 7th June, 1804.

DEAR SIR:—The managers of the Catholic Church Lottery are to meet next monday in order to ascertain the number of tickets sold, as 'tis supposed the drawing may speedily commence. You will therefore be pleased to inform me Whether the whole, or what part of the number sent to you are disposed of. I have also to request you will be careful of the

margins in the book sent to you, as memorandum of the names of the persons to whom the tickets are sold are there preserved.

With best wishes, I remain
Your humble servt
ROBERT WALSH.

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE, 23rd June 1804.

DEAR SIR :—I have duly received your letter of 12th inst., with draft for $460, which has been accepted, the payment will be in good time, as, I find, we cannot begin the drawing till more tickets are sold.

If you think you cannot dispose of the remaining 50 tickets in your hands, in a short time, I shall take the liberty of requesting another friend in your City to receive them, and try to dispose of them. Knowing you to possess zeal, I believe if your avocations permitted, you would soon find means of placing the remainder. Take the trouble, therefore, of informing me, and believe me with much regard,

Your obedt Servant,
MR. MATHEW CAREY. ROBERT WALSH.

DEAR SIR :—You forgot—to send the ten dozen of small Catichisms.

I have not one now—
I am sir, Most respectfully,
Yr Very Servt
April 26—1806. JOHN ROSSETER. [O. S. A.]
Addressed—
MR. MATTHEW CAREY.
Prehaps you could send the Cathesims by the Bearer.

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE (Saturday evening) 29th Decr 1804.

DEAR SIR :—The whole of the one hundred Lottery-Tickets left by me with you for sale, as well as those purchased by you, remain still in the wheels. Therefore if any remain unsold

they may be warranted undrawn 'till Wednesday next 2nd Jany, at ten o'clock A. M. I hope they are all sold, so that I may be favored by a line from you by return of post. The gain of the wheel $6250 Tickets drawn 2300—

I remain respectfully,

Your obedt Servant

M. CAREY, Esqr. ROBERT WALSH.

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE 31st December 1804.

DEAR SIR:—I have this moment received your letter of 27th inst. informing me that you had no success in selling the tickets left with you for sale, and that you intended returning them by Saturday or Mondays Mail. I had the pleasure to write you on Saturday last after the drawing of that day was over & informed you that none of those left with you for sale had been drawn & that they may still be warranted undrawn.

This mornings mail brought me a letter from Mr. Michael Doran informing me that he intending keeping on his own account twenty tickets left by me with him for sale, payable ten days for the Lottery will be finished drawing, and that if those left with you were put into his hands (as you can't dispose of them) he would endevor to sell them. I request therefore if you have not returned them before you receive this, that you will deliver those remaining unsold to him, & remit this receipt for them to me.

With much thanks & respect.

I remain,

Your obedt Servant

ROBERT WALSH.

MATHEW CAREY, ESQr.

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE 3rd October 1808.

DEAR SIR:—I received this day, your letter of 29th ultº, covering the first number of your reply to the "illiberal and envenomed" attack of the revd Mr. Mason upon the Catholiks. I had not heard of it before the receipt of your letter;

and I rejoice to find that you, my friend, whom I know to be competent, have been pleased to undertake the reply. I have applied to Mr. Wagner editor of the paper called the *North American*, who readily promised to print your numbers as he may receive them. You will, therefore, please to forward those published, and the others as they appear.

Our excellent and beloved Bishop is not here at present, else I should have shewn him your first number. When he sees it, I have no doubt that he will be much pleased, and will soon recognize his friend, the *old, able, and prompt defender of the faith.*

I have the satisfaction to inform you that my family enjoys good health. My best wishes and Compliments are presented to the good Mrs. Carey, and to you the assurance of affectionate, respectful regard

MR. MATHEW CAREY. ROBERT WALSH.

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE 17th October 1808

DEAR SIR:—I have duly received your letters of 12th & 13th instˢ. Mr. Wagner has promised not to print the Layman from other than the papers I may furnish him with; and I have consulted the Bishop on the propriety of omitting Milner's letter on Hoadlyism in your contemplated volume of his letters. The Bishop has read *that* letter; but before he would venture an advice he wishes to read it again. Mr. Dornin has informed the Bishop that he has received a *late and revised* edition of Milner's letters which he intends printing—the Bishop is apprehensive your book may interfere with Mr Dornin's—if it should not interfere, he will have no objection to become one of your Subscribers of Ten dollars, according to your plan, and you may count on me for another.

I remain With much esteem

Your obedt Servant

ROBERT WALSH.

MATHEW CAREY ESQr.

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE 25th October 1808.

DEAR SIR :—I have duly received your letters 17th & 18th current the latter covering No. 7 of the Layman—I have made the application requested to Bishop Carroll. He says that the letter on Hoadlyism of Milner may be omitted in the edition to be published here ; and coincides in opinion with you as to the size and manner of printing them. The Bishop knows not where to procure Calvin or Beza's Works ; nor has he, in Baltimore, any documents on the Subject of the perfidy and tyrany exercised on the Roman Catholics in Maryland—Something however on that subject may be found in Chalmers's history of North America ; and he recommends you to look into Bosuets variations of the Church as well as into your favourite Milner for authorities respecting Cruelties exercised on the Catholics in Europe.

Mr. Wagner has promised to send you by post his papers containing the Layman—

I remain with best wishes, Your Obedt Servant.

ROBERT WALSH.

MATHEW CAREY ESQr

ROBERT WALSH TO MATHEW CAREY.

BALTIMORE, 29th October 1808.

DEAR SIR :—Four numbers of the Layman have been republished here, and one other will appear this evening—I shall send them all to you—

Seven numbers have been received.

Mr. Wagner intends publishing the whole, and as speedily as other matters of importance will admit.

I hope the Layman, when published in a volume will produce some remuneration for the time and trouble you must necessarily expend in its production

With best wishes, I remain.

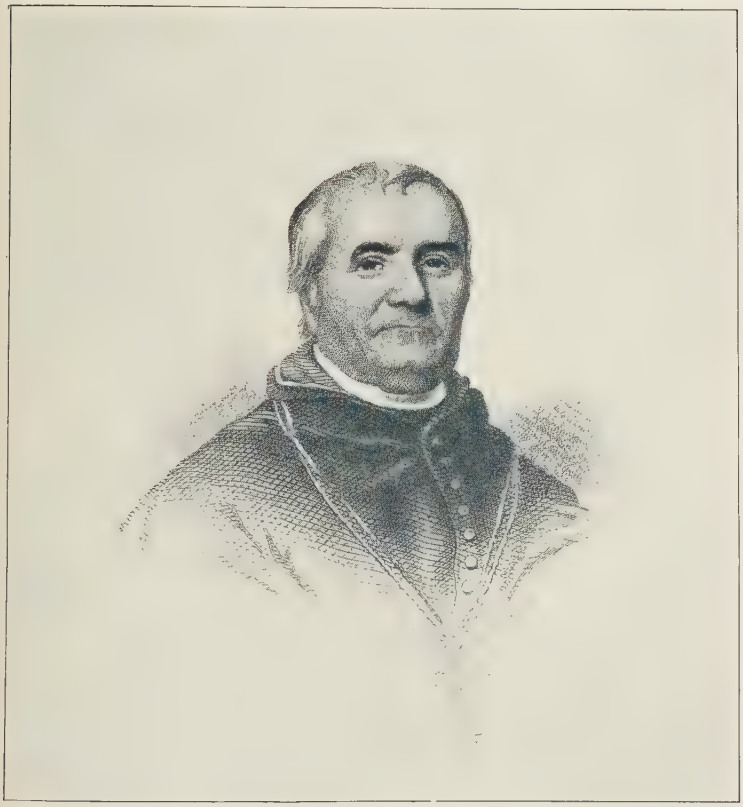
MATHEW CAREY ESQR Your obedt Servant,

ROBERT WALSH.

THE HISTORICAL PICTURE GALLERY.

The historical picture gallery, which was made a feature of our "Records" about two years ago, has met with such hearty approval that the Committee on Publication, with the approval of the Executive Board, has decided to increase it to sixteen pages for each issue. In the eight additional pages rare prints of general historical interest will be reproduced. Beginning with the present number we will reprint a series of copper-plates illustrating the garbs of the earliest religious communities. For the prints which we reproduce we are indebted to the Jesuit Fathers of St. Joseph's church, Philadelphia, in whose valuable library the old book containing the prints was recently discovered. The series will give a striking object lesson of the gradual evolvement of the religious garbs of the present day out of very primitive ones, and at the same time will show how truly conservative the Catholic Church is in even so trifling a matter as religious garbs. Our object in reproducing rare prints is to place at the command of our members and subscribers at a trifling cost, what they cannot procure for themselves at any price. The book, for example, from which we take the present series, is so rare that but very few persons even know of its existence. Unfortunately the title-page and most of the text is missing, so that I cannot give the title of the book nor the name of the author. On the headline of one of the two pages of text remaining is given the title, "history of religious orders." The prints contain ample evidence of authenticity, however, in subscriptions and marginal identifications.

LAWRENCE F. FLICK.





RT. REV. JOHN DUBOIS, D. D.,
Third Bishop of New York, N. Y. Born August 24, 1764; ordained September 22, 1787; consecrated October 29, 1826; died December 25, 1842.



✝ Joseph Epus S. Ludovici.

RT. REV. JOSEPH ROSATI, C. M.,

First Bishop of St. Louis, Mo. Born January 12, 1789; ordained February 10, 1811; consecrated March 25, 1824; died September 25, 1843.



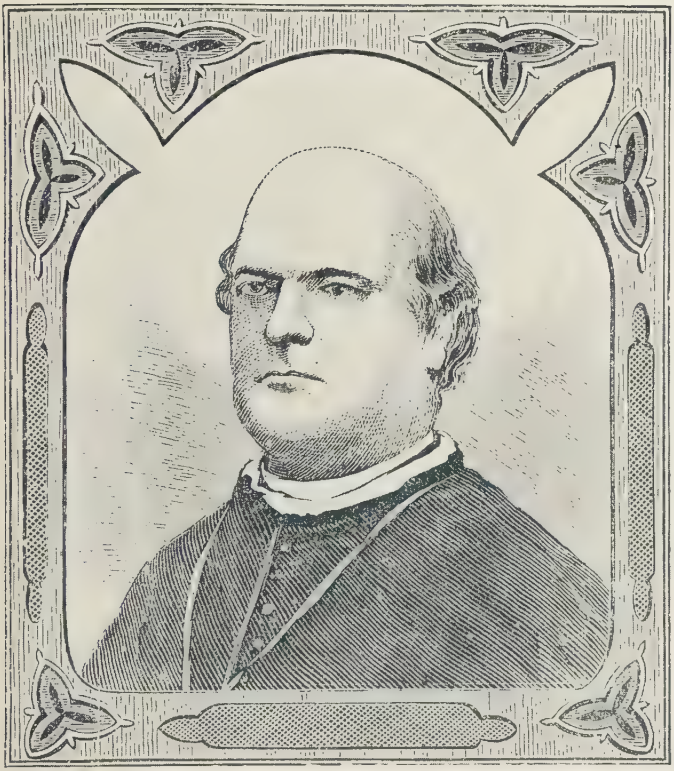
RT. REV. LOUIS AMADEUS RAPPE,

First Bishop of Cleveland, O. Born February 2, 1801; ordained March 14, 1829; consecrated October 10, 1847; resigned August 22, 1870; died September 7, 1877.



✝ Thomas
Bp. of Hartfd.

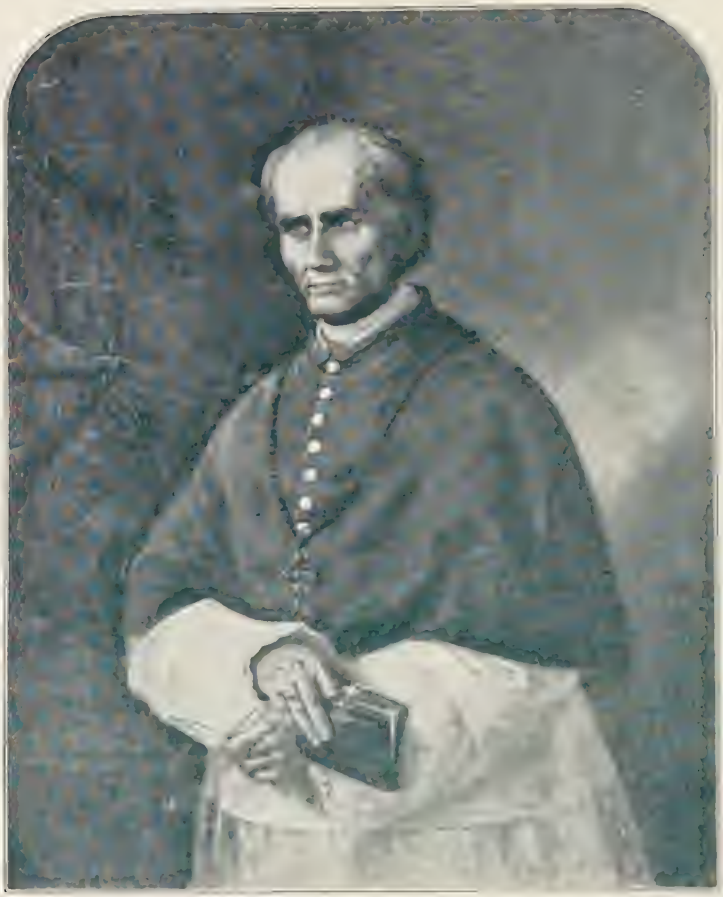
RT. REV. THOS. GALBERRY, O. S. A.,
Fourth Bishop of Hartford, Conn. Born 1833; ordained December 20, 1856; consecrated March 19, 1876; died October 10, 1878.



Respectfully yours

+ John Bernard Bp of Boston

RT. REV. JOHN BERNARD FITZPATRICK, D. D.,
Third Bishop of Boston, Mass. Born November 1, 1812; ordained June 13, 1840; consecrated March 24, 1844; died February 13, 1866.



Joseph S. Alemany Abp of S. Francisco.

MOST REV. JOSEPH S. ALEMANY, O. P.,

Second Archbishop of San Francisco, Cal. Born July 13, 1814; ordained March 27, 1837; consecrated June 30, 1850; made Archbishop July 29, 1853; died April 14, 1888.



MOTHER ALOYSIA,
First Mother of Seton Hill, Greensburg, Pa.



Julius P. Garesché

LIEUT. COL. JULIUS P. GARESCHÉ, U. S. A.



THE PROPHET ELIAS, CL. DUFLOS.

As he is represented in the Church of the Convent of the Basilian Monks of Troja, in Sicily, after the investigation which was made by the Carmelites upon the subject of the dress of the prophet had been terminated.



ST. PAUL,
The first Hermit.

P. GIFFART.



ST. ANTHONY,
Patriarch of Coenobite Monks.

P. GIFFART.



Ancient Monk of Palestine. P. GIFFART.



An Ancient Coptic Nun.



An Ethiopian Nun.



A Nestorian Nun.



A Maronite Nun. THOMASSIN.

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The Augustinian Fathers



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Extensive recreation grounds. A good gymnasium. A quarter mile running and bicycle track.

FR. L. A. DELURY, O. S. A., PREST., VILLANOVA PA.

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St. Joseph's Academy

FOR YOUNG LADIES.



This Institution is pleasantly situated in a healthy and picturesque part of Frederick County, half a mile from Emmitsburg and two miles from Mount St. Mary's College.
Letters of inquiry directed to the
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West Rittenhouse Square,
PHILADELPHIA.

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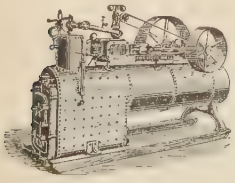
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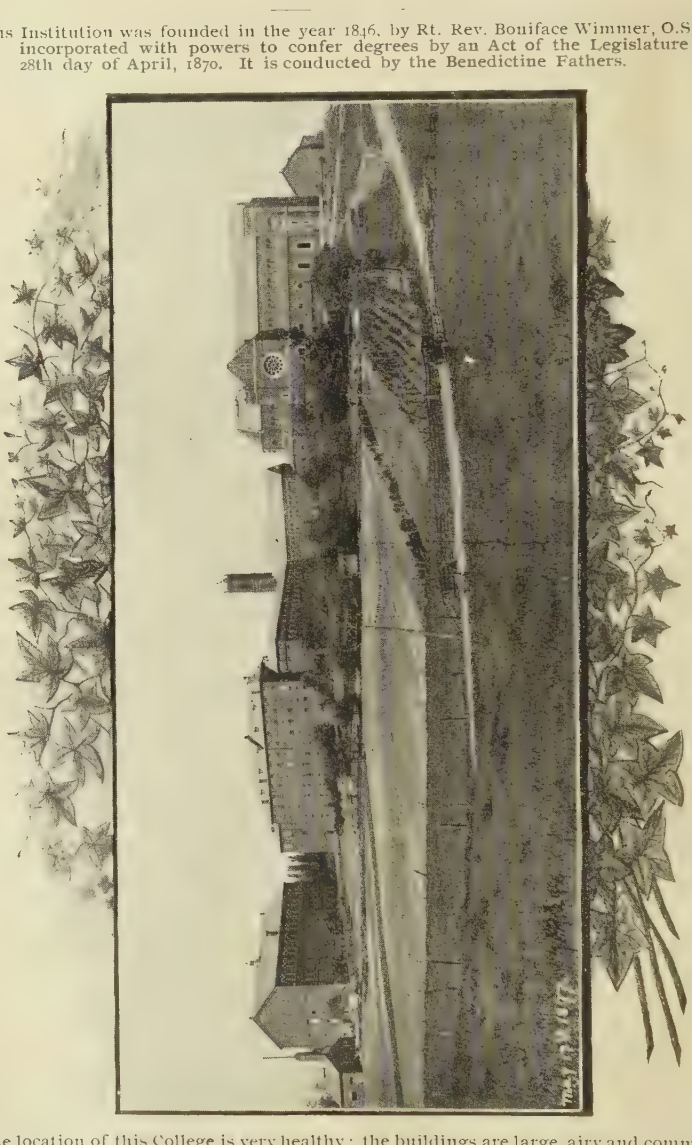


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JULIUS III. (1549–1555).

Documents consulted:

Alexandri sancti Lavren | tii in Damaso diaconi cardina | lis de Farnesio nvncv | pati sanctae ro | manae eccle | siae vice | cancel | larii | liber | rerum consistorialium a | mense maii. anni. domini | 1549. usq. ad annvm eius | dem domini. 1556. Pav | li III Julii eti | am III Marcel | li II et Pav | li IIII roma | nor. pon | tificvm | tēpori | bus res | pective | expe | dita | r.—Cited by us as AFPIMP.

CUBA.

Death of bishop Diego Sarmiento.—New bishop, Ferdinando de Urango, clergyman.

Consistory 4 jul. 1550.

Referente eodem Rmo (*Card. Compostellano**)—providit ecclesiae B. Mariae in insula Cubensi, vacanti per obitum

*Of Compostella, Spain.

bo: me: Didaci Sarmiento olim episcopi Cuben. extra Rom. Curiam defuncti, de persona Dñi Ferdinandi de Urango clerici, ipsumque etc.—Absolvens—Fructus ij M (*2000*) —Taxa—AFPIMP: f. 49 r.

Cfr. Gams, p. 146: 1551 (*sic*) elect. Ferd. Urango, +1556.

CIUDAD REAL (CHIAPA)

Renunciation of bishop Bartholomew de las Casas. — New bishop, Thomas de Cassillas O. S. Dom., presented by Emp. Charles V., as patron.

Consistory 19 jan. 1551

Eodem (*Card. Burgen.*) referente—providit ad praesentationem Caesareae Majestatis, ecclesiae Civitatis Regalis in insulis de Chapa nuncupatis, maris Oceani, per cessionem regiminis R. P. D. Bartholomaei de las Casas nuper episcopi Civitatis Regalis, in manibus Sanctitatis Suae sponte factam et per eamdem Sanctitatem Suam admissam vacanti, de persona religiosi viri Thomae de Casillas O. Fr. Praed. professoris; ipsumque etc.—Fructus flor.—Taxa flor.—AFPIMP: f. 69 r.

Cfr. Gams, p. 142: — 1550 april. 19 (*sic*) el. Thomas Casillas O. S. D., +1567.

CARTAGENA.

Vacation for the translation of bishop Francis (*de Bastidas*) to Mondonedo (Spain).

Consistory 27 jun. 1550

Referente Rmo Compostellano—absolvit R. P. D. Franciscum episcopum Carthagin. Indiarum maris Oceani Ord. Fr. Eremit. S. Hieron. professorem, licet absentem, a vinculo quo ecclesiae Carthaginen. cui tunc praeerat,

tenebatur; et ad ecclesiam Mindonen. . . . transtulit . . . ac ecclesiam ipsam Carthaginen. per translationem hujus-modi vacari decrevit.—AFPIMP: f. 47 v.

Cfr. Gams, p. 141:—1543 elect Fr. de S. Marta y Benavides, transl. Mondoned, 1550.

MEXICO

Death of archbishop John de Cumarraga.—New archbishop, Alfonso de Montufar O. S. Dom., priest, presented by Emp. Charles V., as patron.

Consistory 5 oct. 1551.

Eodem (*Card. Compostellano*) referente—providit ad praesentationem Caesareae Majestatis ecclesiae Mexican. in partibus occidentalibus maris Oceani existenti, tunc per obitum bo: me: Joannis de Cumarraga olim archiepiscopi Mexican. extra Rom. Curiam defuncti, pastoris solatio destitutae, de persona Dñi Alfonsi de Montufar Ord. Fr. Praed. professoris, in presbyteratus ordine constituti, ipsumque etc.—Absolvens etc.—Fructus—Taxa—

Pallium conceded to archbishop de Montufar.

Consistory 18 maii 1553

Postulante D. Burgundio Leolo de Griffis advocato consistoriali;—instante D. Gregorio de Ayala canonico Burgen. procuratore;—concessit pallium R. P. D. Alfonso de Montufar archiepiscopo Mexican. etc.; et fuit commissa expeditio Rmo (*Cardinali*) Camerario.—AFPIMP: f. 164 v.

Cfr. Gams, p. 156:—1551 el. Alf. de Montufar O. S. D., +1569.

RIO DE LA PLATA AND S. MARTA.

S. Marta: death of bishop Martin de Calatayud.—New bishop, John de Barrios translated from Rio de la Plata, presented by Emp. Charles V., as patron.

Consistory 27 apr. 1552.

Referente Rm̄o Burgen,—absolvit R. P. D. Joannem de Barrios episcopum del Rio de la Plata cui tunc praeerat (*a vinculo quo eidem ecclesiae*) tenebatur; et, ad praesentationem Caesareae Majestatis, ad ecclesiam S. Marthae in partibus occidentalibus maris Oceani, tunc per obitum bo: me: Martini de Calatayud olim episcopi S. Marthae, extra Rom. Curiam defuncti, vacantem transtulit: ipsumque etc. —Absolvens etc.—Fructus—Taxa AFPIMP: f. 123 r.

Cfr. Gams, p. 154:—S. Marta: 1552 praes. Joh. de los Barrios y Toledo O. S. F. † 1569.

New bishop of Rio de la plata, Peter de la Torre, O. S. Franc de Observ.

Consistory 27 aug. 1554.

Referente Rm̄o Compostellano—providit ecclesiae del Rio de la Plata tunc per translationem R. P. D. Joannis de Barrios olim episcopi del Rio de la Plata ad ecclesiam S. Marthae in novo regno Granatae dudum factam vacanti, de persona Dn̄i Petri de la Torre O. Fr. Min. de Observantia professoris, ipsumque etc.—Absolvens etc.—Fructus ij C (*200*)—Taxa. AFPIMP: f. 205 v.

Cfr. Gams: p. 160:—1553 . . . Petrus de la Torre, elect., non consecr.

MARCELLUS II. (1555).

No results.

PAUL IV. (1555–1559).

Documents consulted:

I. AFPIMP.

II. Liber Alexandri sancti | Laurentij in Damaso diaconi | cardinalis, de Farnesio | nuncupati S. R. E. vicecancellarii | vcz. Concistorialium, tp̄e Pauli | Pape Quartj ab | anno. 1556. | vsq. ad diem nonam | mensis augusti. 1559. | expeditar. Cited by us as LAFP.

LEON (NICARAGUA)

Death of bishop Anton (*de Valdivieso*). New bishop, Ferdinand Gundisalvo de Bariodero, D. D.

Consistory 18 Dec. 1555.

Referente Rm̄o Saraceno—providit ecclesiae Legionen. in insulis Indiae maris Oceani, per obitum bo: me: Antonii episcopi Legionen., extra Rom. Curiam defuncti, vacanti, de persona D. Ferdinandi alias Gundisalvi de Bariodero, theol. professoris. Cum retentione etc.—Absolvens etc.—Fructus CC (*200*): Taxa AFPIMP: f. 279 v.

COMPOSTELLA (GUADALAXARA)

Death of bishop Peter Gomez. New bishop, Peter de Ayala O. S. Franc.

Cfr. Gams, p. 157: No concordance.

Consistory 18 Dec. 1555.

Eodem referente—providit ecclesiae Compostellan. in provincia Novae Galiciae Indiarum maris Oceani, tunc per obitum bo: me: Petri Gomez extra Rom. Curiam defuncti, vacanti, de persona Dn̄i Petri de Ayala O. FR. Minor. professoris—Cum retentione etc.—Absolvens etc.—Fructus CC (*200*). Taxa. AFPIMP: f. 279 v.

Cfr. Gams, p. 149:—Petrus Gomez Maraver—1555 aug. 28: Petrus de Ayala O. S. F., +1569.

CORO (VENEZUELA)

Death of bishop Hieron. de Vallesteros. New bishop, John de Simancas, Licentiate, presented by Charles V. as patron. (This election was without effect: see Consist. 27 Jun. 1561, in which bishop de Agreda is presented as immediate successor of bishop Hieron. de Vallesteros).

Consistory 12 Jun. 1556.

Eodem (*Card. Saraceno*) referente—providit, ad eamdem (*Caesareae Majestatis*) praesentationem, ecclesiae Coren. in provincia de Venezuela, in Indiis, tunc per obitum bo: me: Hieronymi de Vallesteros olim episcopi Coren., extra Rom. Curiam defuncti, vacanti, de persona dñi Joannis de Simancas, licentiati, etc.—Absolvens etc.—Fructus—Taxa LAFP: f. 30v.

Cfr. Gams, p. 166: 1558 (*sic*) praes. Petrus de Agreda O. S. D. (*?*)
In the year 1556, the Emperor-King, Charles V., renounced the crown.
Philip II., his son, succeeded to the throne of Spain.

REMARKS

on ecclesiastical America during the reign of Charles V.

A.—Ecclesiastical nomenclature of early America.

America-provincia Indiae; insula noviter reperta in mari Oceano Indico (*under Leo X.*) India, Indiae, in partibus Indiarum; novae Indiæ; Indiae nuper repertae; Indiae maris Oceani, in partibus occidentalis maris Oceani; (*later distinction:*) India terrae firmae, *and* insulae Indiae *or* Indiarum maris Oceani=province of India; island recently discovered in the sea Indian Ocean; India, Indies, in the lands of Indies; new Indies; Indies recently discovered; Indies of the sea Ocean; in the lands of the sea West-Ocean; continental India *and* Islands in the sea Ocean.

Antigua (Sancta Maria de l'), in terra Yucatan, dicta Nova Boetica-Our Lady of Antigua, in land Yucatan, named New Grenada (?) Carthagena, in provincia Carthagena (Cartajan.; later Carthaginen.)

(*Chiapa*)—Ciudad Real in insulis de Chiapa=Ciudad Real (King's City) in islands of Chiapa.

Cuba (ecclesia S. Mariae in insula Cubensi=church of Our Lady in Cuban island).

Cuzco (el) in provincia Peru=(the) Cuzco, in province of Peru.

Florida, in terra Yucatan, provincia Florida=Florida, in the island Yucatan, province Florida (year 1520).
and, province Florida (year 1529).

(*Guadalaxara*)—Compostella in provincia Novae Galitiae=(New-) Compostella in the province of New Galicia.

(*Lima*).—Ciudad de los Reyes in provincia Peru=Ciudad de los Reyes City of the Kings) in the province of Peru.

Mechoacan in provincia Mechoacan.

Mexico (Mexiconen.; *later;* Mexican).

(*Nicaragua*)—Legio (Legionen.) in provincia Nicaragua=(New) Leon in the province of Nicaragua.

(*Panama*)— . . . Castella Aurea=Golden Castile (province or city?).

Popayan in provincia Popayan.

Pueblo de los Angeles; (earlier *Tlascala*)—Sancta Maria de Remedios, (oppidum erectum in) Civitatem Carolensem, in Nova Hispania= village Santa Maria de los Remedios (Our Lady of Remedies) erected into Ciudad Carlos *or* Ciudad Carolina ("Charlestown"), in the province of New-Spain.

(*Puertorico*) S. Joannis in insula S. Joannis=(church) of St. John in the island of St. John.

Rio de la Plata in provincia Rio de la Plata.

Santa Martha in provincia S. Marthae, in novo regno Granatae= St. Martha in provincia St. Martha, in the Kingdom of New= Grenada.

(*Venezuela*, Caracas)—Coro (Coren) in provincia de Venezuela, in Indiis terrae firmae=Coro in province of Venezuela, in continental (West-) India.

B.—Episcopal series.

America (patriarchate of India) Erected 11 May, 1524
1st patriarch: Anton de Rojas, elect. 11 May, 1524
2nd " Gabriel Merino " 2 Sept., 1530
3rd. " Ferdinando Nino, " 8 Oct., 1554

Antigua er.—Dec. 1520
1520 Dec.—Vincent de Peraz

Cartagena er. 24 Apr., 1534.
1534 Apr. 24—Thomas de Toro
1537 Dec. 5—Hieronymus de Loysa
1541 May 13—De Loysa trans. to Ciudad de los Reyes (Lima)
1541 Jul. 20—Francis de Bastidas
1550 Jun. 27—De Bastidas trans. to Mondoñedo

Chiapa er. 19 Mar., 1539
1539 Mar. 19—John de Ortega
1540 Jul. 13—John de Arteaga
1543 Dec 19—Barthol. de las Casas
1551 Jan. 19—(renunciation of De las Casas) Thomas de Casillas

Cuba er. . . . .
1530 Oct. 21—(1st bishop. John de Ubita renunc.) Michael Ramirez
1535 Oct. 20—Diego Sarmiento
1550 Jul. 4—Fernando de Urango

Cuzco er. 8 Jan. 1537
1537 Jan. 8—Vincent Valverde
1544 Feb. 28—John Solano

Florida er. — Dec. 1520
1520 Dec. — —George de Priego

Guadalaxara er. . . . .
1555 Dec. 18—(bishop Peter Gomez dead) Peter de Ayala

Lima er. 13 May, 1541
1541 May 13—Hieron. de Loysa trans. from Cartagena

Mechoacan er. 18 Aug., 1536
1536 Aug. 18—Vasco de Quiroga

Mexico er. 12 Aug. 1530—2 Sept. 1530
1530 Aug. 12—Francis de Cumarraga
1551 Oct 5—Alfonso de Montufar

Nicaragua er. 26 Feb. 1531
1531 Feb. 26—Diego Alvarez de Osorio
1537 Dec. 5—Francis de Mendavia
1544 Feb. 28—Anton de Valdivieso
1555 Dec. 18—Ferdinand Gundisalvo de Bariodero

Panama er. 6 Feb. 1534
1534 Feb. 6—Thomas de Berlanga

Popayan er. 27 Aug. 1546
1546 Aug. 27—John Valle

Pueblo de los Angeles er. 24 Jan. 1519
1519 Jan. 24—Julian Garces
1544 May 2—Paul Gil de Talavera
1548 June 18—Martin de Osocastro

Puertorico er . . . .
1541 June 6—Rodrigo de Bastidas trans. from Coro (Venezuela)

Rio de la Plata er. 1 June 1547
1547 June 1—John de Barrios
1552 Apr. 27—De Barrios transl. to S. Marta
1554 Aug. 27—Peter de la Torre

Santa Marta er. 10 Jan. 1534
1534 Jan. 10—Alfonso de Tobes
1536 Sept. 6—John Ferdinand del Angulo
1543 Dec. 19—Martin de Calatayud
1552 Apr. 27—John de Barrios transl. from Rio de la Plata

Venezuela er. 21 June, 1531
1531 June 21—Rodrigo de Bastidas
1541 July 6—De Bastidas transl. to St. Juan (Puertorico)
1546 Aug. 27—Michael Hieron. de Vallesteros
1556 June 12—(John de Simancas)

AN EARLY CATHOLIC SETTLEMENT.

CONTINUED.

THE THIRD FOUNDED IN THE STATE OF NEW YORK, ST. JAMES OF CARTHAGE. 1785–1818–1898.

BY REV. THOMAS C. MIDDLETON, D. D., O. S. A.

In 1827, or thereabouts, Rev. Patrick Kelly, (presumably the same as named ahead,) took up his residence at Carthage —in lodgings, whence as from a mission-centre he visited the Catholic settlements in the three or four counties around Jefferson.

Now opens what seems to have been an era of uncertainty in Carthage affairs. After Fr. Kelly the people were attended at intervals by the following clergymen :—Rev. —— Fitzsimmons; in 1832, by Rev. James Cahill ;* in 1836, by Rev. Thomas Daly, rector of St. John's at Utica, who (the *Directory* for the following year says,) had care of all the "Black River country."† Then after Fr. Daly, came Rev.——Waters. And so matters at Carthage went on in a restless, unsettled way for priests and people, until some ten years later, when Rev. Michael C. Power took up his residence there, where also have dwelt his successors.

* The trustees at Utica, (says Dr. Shea,) had by their ill-judged conduct deprived the people of the services of Rev. Dr. Cummings and Rev. James B. Cahill, two accomplished clergymen, who had come from France in 1830. (See his *History of the Catholic Church*, (ed. 1856,) p. 473.)

† In the church registers of St. James' for the year 1871, appears the name of Rev. Thomas Daly, a visiting clergyman. Can it be that he was the missionary at Carthage in the '30'

As regards the missionary care of Carthage for these years, I quote from the Catholic *Directories* for the years given. At Carthage, or in charge of it during 1833, was Rev. James Cahill; for 1834, no clergyman named; for 1835, Rev. J. O'Donoghue is named as visiting Auburn, Carthage, Geneva, Oswego, Salina and Sacketts Harbor; (the *Directory* for 1836 I have not at hand;) for 1837, Rev. Mr. Daley [*sic*] was in charge of Carthage and the Black River country; for 1839, Rev. M. Gilbride in charge of Carthage, St. James', and Watertown, (where the church was not dedicated;) both which places, together with Brownville, which he visited "occasionally," are assigned to his care. (See the *Directory* for 1840.)

Possibly the "Rev. J. O'Donoghue" of the *Directory* is the same missionary as is named by Dr. Shea "Rev. Francis O'Donoghue," who, (he tells us,) in 1832, attended Salina from Utica; in the same year dedicated the church of St. Ambrose at Greece; urged the Catholics at Auburn in 1834, to build their church of the Holy Trinity, which was blessed by vicar-general Power on October 23d of that year; and who, three days afterwards—on October 26th—blessed himself the brick church of St. Francis of Sales at Geneva. This missionary, a "hard-working priest," so styled by Dr. Shea, had labored in the southern states during the early '20s; where at Washington, N. C., in 1824, he commenced to build a church; and removing northwards about 1829, was chosen rector of St. John's church at Paterson in New Jersey.*

Verily, the shepherds of St. James' in these early years seem all to have been wanderers! At one time Carthage itself was the residence of the missionary in charge of this northern district; here lived Fr. Kelly in 1827; at an other time the caretaker of souls lived at Ogdensburg; again at Watertown; some priests had their quarters at Utica, seventy-five miles away; others at Rome, still further distant; while Fr. Simon lived near by at Rosiere. Yet in this regard the need of a

*See Shea's *History*, iii, 324, 328, 474, 496, 500, 506. Bishop Timon (*Missions*, (*ut supra*,) pp. 215, 216,) speaks of this same clergyman, whose name, however, he writes "Donoughue."

missionary in residence, one of the sorest of trials that saddened our ancestors in the Faith, Carthage was not a bit more distressed (it seems) than other missions without count in New York and in fact in the rest of the country. The vineyard, indeed, while immense remained, however, not unprayed for, but rather untilled. In not one of the states—we may add—were there missionaries, in numbers at least, proportioned to the needs of the Faithful.

The church records of St. James', or at least what remains of the sacramental registers kept by the missionaries previous to 1849, consist of only five and a-half sheets of unstitched paper, which doubled make just twenty-two pages of registrations, each one of them six inches long and four wide, with the outer sheet of much poorer paper than the others, bearing this inscription in the hand of Rev. Fr. Simon, "Watertown* and Carthage Cahiers de Mission." On these few sheets are set down the baptisms and marriages solemnized by Fathers Simon and his successor Quarter, who were in charge of Carthage for the thirteen months from April, 1833, to May, 1834.

This Fr. Simon—his full name is not known—was a French priest, in charge at the time (he was visiting Carthage) of Rosiere, one of the Le Ray foundations, where he lived, and of Watertown, whose name is joined with Carthage on the title-page of his register. His fellow missionary, Fr. Quarter, who usually signs himself in the little register as "Walter Jos Quarter p p (*i. e.*, parish priest of) Utica," was the rector of St. John's church there. Fr. Quarter remained in charge of Utica until the year 1836, visiting from it Binghampton, Little Falls, Newport, Shiler and Deerfield. In 1837, he was instrumental in having built the little church at Rome;† later on going to Chicago with his brother, Rev. William Quarter, first bishop of that see, he remained with him as vicar-general until his death.

* St. Mary's church at Watertown, says Hough (p. 298), formerly a place of Baptist form of worship, was purchased from them, and Mass said therein on July 4, 1838, by Rev. Michael Gilbride.

† See Shea's *History*, iii, 512, 515.

Fr. Simon's registrations cover five months, in 1833, from April to August; while Fr. Quarter's are all dated in the year after. During this period baptism was administered thirty-nine times; Fr. Simon having baptized twenty-nine souls; Fr. Quarter ten; while three marriages in all were solemnized in the presence of the first-named priest.

These records—it may be said—comprise all the church data extant relating to Carthage for the first half of this century.* The first entry appearing in them is the baptism (by Fr. Simon) of Mary Ann Coin, daughter of Patrick Coin and Ann Miller, born March 14, 1833, and baptized on the 20th of the following month of April, with Thomas Bellaw † and Catherine Farelly godparents. The record is signed "Simon priest"—the only form of signature used by this missionary.‡

On the following day, April 21, Fr. Simon administered baptism to two persons,—one of them at Brownville, or as he writes it "Brunsville," and the day after he witnessed his first marriage. With his entry of six baptisms on the 17th of August, eight on the 18th and six on the 19th, Fr. Simon disappears from view.

As regards the records of his successor Fr. Quarter, which are entered on a page and a half of these loose sheets, only one date appears in them, at the top of the full page, where he wrote "May 29, 1834," presumably the date of his visit to Carthage. Elsewhere in his entries Fr. Quarter has set

* We have referred elsewhere to the dearth of information relating to this mission.

† In Smith's *History*, (p. 133,) this name is written "Bellew," probably the correct form of spelling it.

‡ By an error, Fr. Smith, (see his *History*, p. 117,) gives the baptism of "Ann Loughlin," on August 9, 1833, as the first recorded on these sheets. (The family-name of this child by the way was not "Loughlin," but "Macloughlin," so at least it is written in the register.) Terence Macloughlin was her father's name and Catherine Brannan her mother's. Fr. Smith's mistake in putting this baptism first instead of Mary Ann Coin's (nearly four months ahead) arose, I judge, from the fact (observed before) that the sheets of this register are all unsewn and loose. When they first fell into the hands of the writer, he noticed that what really is folio seven—the one whereon is entered the baptism of "Ann Macloughlin,"—was at the time the outside sheet, presumably just where Fr. Smith too had found it, and thus it appeared to be page one. But a moment's study of the several dates in the register soon resulted in setting the sheets in chronological order.

down no dates at all, neither birth-day nor day of baptism of any of the parties appearing.

These few sheets contain then all the sacramental registrations (as far as known) made by the clergy in charge of St. James' down to the year 1849.

All records of sacraments administered up to that year, if extant at all, must then be sought elsewhere than at Carthage. But as so far the efforts of the writer to discover them by application to Utica, Rome, Watertown, and Ogdensburg, have proved of no avail, he has grave doubts that they even exist.

In the primitive days of the Church in this country, it was common custom with missionaries,—who were all more or less itinerant,—to carry their registers with them in their wanderings; and occasionally to leave those belonging to some particular mission in safe-keeping with persons nearby in the neighborhood. For instance the church registers—the earliest volume—of St. Denis' of Haverford, in Pennsylvania, (from 1833 to 1846), were recovered by the Augustinians, (who had founded that mission about 1827), some forty years later (in 1886), when they were brought to light from their entombment amid the dust of the cathedral archives at Philadelphia.

Again the mission registers of St. Patrick's church, at Cooperstown, in New York, (from 1852 to 1855,) are now resting quietly at Cambridge in a wholly different part of the State, whither they were borne presumably by Rev. Dr. Jonathan Furlong, former incumbent in residence at Cooperstown, who came to the latter-named mission in 1856, and died there the year after.

Because of their probable genealogical value here are set down (just as they stand written) the names of persons entered in the registers of Fathers Simon and Quarter.

In Fr. Simon's appear the following names all of the year 1833, viz.:—

Carthaginians of 1833–1834.

Mary Ann Coin
Patrick do.
Ann Miller
Thomas Bellaw [*Bellew?*]
Catherine farelly
Catherine Ward } of Brownville
Adam do. } of Brownville
Catherine Shaw } of Brownville
Michael farelly
Marguerite Martin
Daniel Karry
Mary Carry
Bernard Slavan
Marguerite flinn
Mary Linch
" Loughin
" Lench
" Brown
Rosy Rogan
James Kinny
Ann Coil
Mathew Coil
John Masterson
Ann do.
Jeanne Ann do.
Julia Corn } in Watertown
Justin Weeks } in Watertown
Elizabeth Warren } in Watertown
Julia Weeks
Ann Macloughlin
Terence do.
Catherine Brannan
Thomas do.
Mary Brady
John Delany
Thomas do.
Ann Conlan
Marguerite Anne Slattery
Marguerite Canada
Piter [*Peter*] do.
Catherine Jackson
John Pyka
Marcella Barnhart
Mary Surlas
James do.
Brigitte Elizabeth Finan
Stiven [*Stephen*?] Braan
Mary Rielly
Brigitte Railly [*Reilly*?]
Patrick do.
Nancy Martin
Christophe reilly
John Rogars
Marguerite Cravan
James Kin
Eliza Briton
Mathew Reilly
Thomas Purse
Jeanne Smith
James Mikenal
Michael Smith
James Fittz patrick
John do. do.
Helen Sheran
John Mackmanas
Ann Cravers
Ann Reyly
William do.
Mary Brasington
Edward Galvin
Patrick Shaw
Marguerite Kanigan
Francis Mackerlan
James Galvin
Mary Welch
peter do.
Catherine Martin
Edward obrine
Barth do.
Elizabeth hinly
James Gray
Thomas Malvany
John do.
Rose Megoiure
Edward Shaw
Catherine Carthan

Mary Ann Macdonald
David do.
Mary hanlenson
Thomas Brady
Mary Makol
James Fuoy
James Macharty
peter do.
Mary Makad
Edward Mackad
Catherine Macgran
Thomas Rilley.
Catherine do.
Mary Mcgurk
Thomas Burn
Catherine Meckan
Honora Woods
Denys do.
Catherine Ledden
Barthelemy harte
Sally Macdonald
Betzy haws
Andrew do.
helene Maahan
Ann Colmon
Helen do.
Michael Keegan
Joseph Wemet
Michael do.
Mary Ann Layeux
Amable Leroi
Sophie honemet
Mary Gormely
John do.
Marguerite Moran
Thomas Byrne
helene Cary
Marguerite Sheridan
Mathew do.
Mary Linch
patrick farelly
Betzy handerson
John Coren
William do.
Rose fenegans
William Morn

Following are the names in Fr. Quarter's register of the year 1834.

Matt String
Maria Kelly
Michael Rogers
Catherine do.
Margret do.
Christopher Fay
Ann do.
Bridget Farley
Patrick Mulvaney
John do.
Ann do.
Thomas Shaw
Margret Conegan
Mary Kiney
Peter do.
Bridget do.
John Murry
Ann McCabe
Ann Byrns
Thomas do.
Richard Smith
Chrissia do.
Michael do.
Mary do.
Thomas Byrn
Bernard Renalds
Patrick do.
Alesse do.
P Cronely
Honora Carty
Robert Castle
Bridget do.
William do.
James Clark
One [*Owen ?*] McAne

On the cover, or outside sheet, of this register (of 1833–1834), have been set down apparently by Fr. Quarter,—the handwriting seems his,—the names of various parties—contributors, though for what purpose is not evident, of divers small sums of money. They are—

CARTHAGINIANS OF 1834.

John Kellert [?]	.50	Patrick Keating [*or* Hickey]	.25
John Mulvany	.50	Patrick Reynolds	.12½
Own [*Owen*] McKenna	.25	Wm Ringlex [?]	.25
Peter King [*or* Neary]	.50	Farrell Neary*	.20
Patrick Shaw	.25	John Reynolds	.25
Patrick Corlutt [*or* Corbett]	.50	Peter Castle	.25
Jeremiah Oplety [?]	.50	Peter Walsh	.25
Thomas Shaw	.25	James Walsh	.50
Patrick Mackanna	.25		

We return to the Le Rays. Sometime in the '30's, James Donatian Le Ray de Chaumont under Vincent's business-like handling of his affairs having succeeded in paying his American creditors in full, took steps towards severing his connection with his Jefferson county home.

In 1836, along with Vincent, Mr. Le Ray returned to France, where four years later he died at Paris on December 31, 1840, at the venerable age of eighty years.†

In 1897, in the *American Catholic Quarterly* (of Philadelphia,) appeared a paper (by Dr. Rich. H. Clarke) entitled "France's Aid to America," wherein is given a list of upwards of a hundred Frenchmen, sympathizers with the Colonies during the Revolutionary years of the last century. (See vol. xxii, 416.)

As the name of James Donatian Le Ray de Chaumont, as well as his father's, are wanting therein, it would be well, I think, and only right to recognize in any new edition of said List of Patriots these two gallant and munificent worthies.

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* Haddock in his *History* (p. 812) refers to this Neary. Speaking of Richard F. Neary now, *i. e.*, in 1895, one of the oldest merchants of Carthage, he says he was born in the town of Wilna in 1831 of Farrel [*sic*] and Margaret Neary, early settlers near Carthage, who were blessed with a large family of children. Farrell Neary was a farmer.

† Here we may add that on p. 743 of *The Century* article is given the portrait of James Donatian Le Ray de Chaumont (after Robin); the same is also in Haddock (*ut supra*), p. 334.

But before leaving Jefferson county, where he had spent off and on more than half his life, the old pioneer paid a last visit to Carthage and heard Mass for the last time in St. James'.*

In the year of his father's death, 1840, Vincent Le Ray de Chaumont with his son, James, while on a tour through the United States came to Carthage on visit; again, in 1864, the same parties along with Charles Le Ray, grandson of Vincent and Marquis de St. Paul, crossed the ocean to see their former estates in the Western World. On this occasion Fr. Barry, at the time rector of St. James', bade his illustrious guests welcome to Carthage, who in turn failed not before their departure to remember by their offerings at the shrine of their ancestor the kindliness of its guardian.†

In 1835, Bishop Dubois, ordinary of New York, with Rev. John Hughes, afterwards his successor in that see, came to Carthage, while on visitation through the western part of his diocese, and as at other places administered the sacrament of confirmation also at St. James'. This was the bishop's second visit to Carthage, his first (as will be remembered) having been made in 1827.

From this on for many years the even tenor of Carthage affairs ran undisturbed by troubles of any moment. On his return home the bishop named to the care of St. James' Rev. Michael Gilbride, who thereupon taking up his residence in the village, where he remained until 1840, set about making various improvements in his mission. This clergyman, who even yet is remembered chiefly because in a dispute on some matter or other with a village tradesman, named Bones, the latter sought to enforce the blows of his argument with a

* The benefactions to the church of St. James' (at Carthage) by these Frenchmen James Donatian Le Ray de Chaumont and his son, Vincent, may be summed up as follows:

I. The church-lot in the village (of Carthage), whereon stand the church of St. James and the house of the Augustinian missionaries.

II. A large portion of the material (besides money aid) used in the construction of the old church.

III. The grave-yard (outside the village) blessed by Fr. Barry, in 1866.

IV. Presumably the altar-piece (of the old church) representing the titular of it,—St. James Apostle, whereof we have spoken in an earlier note.

† On this occasion Vincent gave the church $150; his companions $50 each.

horse-whip on his opponent, was yet very active in the discharge of his office.*

Perhaps to this incident Fr. Smith refers (in his *History*,) when speaking of some event or other in Carthaginian affairs in 1835, or thereabouts, he says that "from that date, they [the Carthaginians] earned most deservedly a reputation for turbulence, disobedience and poor faith, which remains to be excelled."†

Anent this alleged evidence of total depravity of the Carthaginians the writer has made many inquiries among "old-timers" in the village, among them Mr. Goodale, former agent of the Le Rays, and Fr. Barry, successor of Fr. Clarke, at St. James'. None of these gentlemen, despite the persistent cross-questioning of the writer, could conjure up even the faintest recollection of any untoward occurrence in St. James' mission, (excepting of course the affair of 1860,) that might warrant such severe language against the villagers.

Fr. Gilbride visited the Faithful at Watertown, where however their church was not blessed, and occasionally Boonsville.

In 1837, at Redwood, which as late as 1872 was an out-mission dependent on Carthage, he had to celebrate the Holy Sacrifice, if at all, in a store, besides caring for the entire country as far as Antwerp.

Three years later, in 1840, was severed Fr. Gilbride's association with the Carthage missions by his transfer to Hudson in the eastern part of the state, where he had care also of Hunter, Middletown and Gilboa.

On the removal of this priest from Carthage the spiritual welfare of the people was entrusted to Rev. Philip Gillick, who, in 1838, had been stationed at Winsted in Connecticut, in 1839, at Throg's Point, in the south-eastern corner of New York, and in 1840—year of his appointment to Carthage, at Fr. Farnan's old church—St. James'—in Brooklyn. During

* The villagers, (local tradition says,) especially the members of St. James', resented deeply in more ways than one this outrage on their priest. For years afterwards, on holidays, especially Fourth of July, Mr. Bones found it safer to close up his establishment and betake himself away from the village.

† See Smith's *History*, (as above,) p. 24.

his three years' care of Carthage, along with an occasional visit to the Faithful at Brownville, Fr. Gillick made his residence at Watertown.

According to Fr. Smith, after the transfer of Fr. Gilbride to Hudson, Carthage was attended by Rev. Francis Guth. Such may have been the fact. Yet I am bound to observe that the *Directories* (for the five years from 1840 to 1844) name Fr. Guth as being in charge of other missions—all however, in the same county of Jefferson, as Cape Vincent, French Creek (now Clayton*), and Leraysville, whence, (they state,) he visited occasionally the German Faithful in Utica. In not one of these *Directories* is Fr. Guth's name associated with Carthage. In still earlier years,—it may here be noted,—this priest had been located at Holy Trinity in Philadelphia, whence he was solicited by Bishop Dubois (of New York) to take the presidency of St. Vincent de Paul's Seminary at Lafargeville,

On his removal from Carthage, in 1843 or thereabouts, Fr. Gillick was stationed at Salina with care of Manlius; and in 1845, at Belville, in New Jersey. His successor in care of St. James' was Rev. John O'Dowd, or O'Dowde, who visited the Faithful also at Brownville, Copenhagen, and the congregation of St. Lawrence's church at French Creek, as well as at Watertown, his place of residence. For a short while after Fr. O'Dowd's departure from Carthage the congregation was attended by a priest of the diocese of Philadelphia, Rev. Matthew W. Gibson, who had migrated thence to New York on account of some disagreement with his bishop, Right Reverend Francis P. Kenrick.† With the successor of Fr. Gibson at Carthage, Rev. Michael C. Power, opens now a new era for that mission—one that betokened great zeal in the pastor, encouraging co-operation among the people. Fr. Power was assistant of Rev. Francis P. McFarland, (afterwards third bishop of Hartford,) and resided at first with his chief at

* Hough (p. 145) states that in 1841, was founded a Catholic church at Clayton.

† Fr. Gibson, an American by birth, and convert to the Faith, had been ordained priest by Bishop Kenrick on August 29, 1841. He died on June 9, 1888, aged seventy-two years.

Watertown, whence both were wont to attend alternately Carthage*, Copenhagen and Brownville. The reader will note the vast field of Christian interests looked after by these two industrious and hard-working priests. Besides attending the four missions (just named) they had charge also of such widely scattered settlements as St. Lawrence, Sacketts Harbor, Antwerp, Sterlingville,† Evans Mills,‡ Lafargeville and Redwood, where Fr. Power built the church of St. Francis. In 1851, sometime during the summer on the transfer of Fr. McFarland to Utica, Carthage and all the out-lying missions around were detached from Watertown, and Fr. Power given sole charge.

In this year, 1851, removing from Watertown, where he had lived with his rector, Fr. Power took up his residence at Carthage, first lodging there with Richard Gallagher, then (on his purchase of a dwelling-house) in his own quarters. Under this clergyman Carthage was created an independent mission, and (except temporarily) since his day St. James' has never been without a priest in residence under his own parochial roof.

From 1819 down to the arrival of Fr. Power, the missionaries in care of Carthage—the few of them that had occasion to take up their home in the village—lodged with private parties, some with Edward Galvin, others with Peter Walsh.

In the latter part of 1849, Fr. Power opened a register of baptisms and marriages of the Faithful belonging to St. James' and its dependencies. This church register—the earliest record with any pretension to appearance kept at Carthage—of course the loose sheets used by Fathers Simon and Quarter, sixteen years earlier can be viewed only as a makeshift, was

* By an error in the *Directory* for 1849 (as also in the one for 1855) the titular of Carthage church is set down as being "St. Mary," instead of St. James Apostle.

† Haddock (p. 663) states that at Sterlingville a Catholic mission was organized in 1838 by Fr. Gilbride, and a church erected not long after on ground given by James Sterling.

‡ The *Directory* (for 1850) names Fr. Power in care of Evans Mills, where (it says) there is a "new church." He also attended Rossie.

In 1845, says Hough (p. 360) there were only five Catholic churches in Jefferson county.

used as was not uncommon practice in primitive days when missions were poor and books cost dear, for a double purpose, one end of it being given to baptisms, the other to marriages. There is no record whatever at Carthage of any episcopal visitation, none of confirmation, none of deaths, none of burials, save what one may gather from the tombs.

The book, we have referred to, is a good-sized volume about six by eight inches large, in fair condition—a few leaves only having come loose from their sewing—with this inscription (in Father Power's own hand) on the front leaf, "Baptismal Register, April 16, '50, M. C. Power, P. C."*

All the entries made in this register of St. James' by Fr. Power and his successors down to 1870, (when another volume was opened,) are with one exception in English. Fr. Barry, who was rector of Carthage from 1863 to 1869, made all his registrations in Latin. Fr. Power's first entry, dated "August 6, 1849," is the record of a marriage—the only registration for that year, the next in point of time being a baptism administered on March 14 following, at which by the way one of the sponsors was Fr. McFarland, formerly Fr. Power's superior at Watertown, the only time the name of that priest appears in the book.†

The names of very many parties met with in this register, especially French, are utterly undecipherable, or at most to be made out only with difficulty, since the clerks (it seems) were either careless at times in entering the registrations, or unfamiliar with French sounds and spelling. Thus instead of Deshotel, we find such vagaries as "Des Otell" and "De Otell," neither of them however, so erratic as Hough's "De Zotelle."

Other curiosities in spelling are the Christian names "Margeret," "Hellen," "Agnus" (for Agnes) "Ritchard," "Isebel," "Elliner," and "Cera" (for Sarah.)

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* The letters "P. C." =Parish Curate, were employed occasionally by missionaries a generation or so back to designate their self-conferred title, now, however, along with some other reminders of trans-oceanic origin fallen into disuse.

† Rev. Francis Patrick McFarland died bishop of Hartford, on October 12, 1874, aged fifty-six years. He had been ordained to the priesthood in 1845.

In among the baptisms at Sterlingville I met the name "Labadie," notable in the chronicles of the Acadians in Philadelphia in the last century.

There are many family-names too (in the register) of American-looking cast, such as "Camac," "Pratt," "Lyman," "Rowland," "Swift," and "Whitlock," at Sterlingville; "Potter" at Copenhagen; "Brockett" and "Ingram" at Antwerp; "Pierce" at Harrisburgh; "Lyman," "Sherwood," "Bigham," "Howard," "Boswell," "Adley," "Bassett," "Cooke," "Bennett," and "Reynolds" at Carthage, all in the first seventeen pages of the *Baptismal Register*.

Unique, as far at least as has served the writer's study of old-time registers, is the exceedingly rare Christian name, "Conchessa," that one meets with in the annals of St. Patrick. In St. James' register is recorded the baptism (by Fr. Power) of one "Conchessa McCumber," of Carthage.

By the villagers Fr. Power is said to have been a bustling, active missionary, hard-working and attached to his people, among whom even yet his name is kept alive through affectionate remembrance.

In his registers, along with each entry of baptism and marriage, he had a practice, for which the antiquarian ought to be deeply grateful, of setting down carefully on the margin the name of the place that was the scene of his priestly ministrations. His successors, Fathers Roche, Clarke and Barry, have followed him therein, to the manifest advantage of the student, who essays to trace the course of the missionary's life. (Would that all church registers were similarly precise in recording details of time, place, circumstance and the like !)

Here are the halting places during the pastoral tours of Fr. Power as we find them recorded: Richmond, Sommerville, Quaker's Settlement, Antwerp, Oxbow, Sterlingville, Diana, Boonville, Pinckney, Louisburg, Harrisburgh and Copenhagen, where he began the erection of a church building.

As appears from his registries during his less than three years' rectorship of St. James'—from 1849 down to February 12, 1852, date of his last entry—a baptism, Fr. Power officiated

at nineteen marriages and was instrumental in conferring the baptismal grace of true Faith on a hundred and one souls.

On his removal from Carthage Fr. Power, who at this present writing, is still in the enjoyment of a hale, hearty old age at Wappinger's Falls, in the south-eastern part of New York, was succeeded in care by another venerable priest, the good Father Maurice Roche, whose name is deservedly held in esteem.

By this missionary was bought for his own use as presbytery a frame building, subsequently sold by him to the trustees of St. James,—a small yet fairly comfortable abode,—that stood at the south-east corner of the present school-lot on West Street, and moved by him thence to the end nearest the church. This house, the residence of Fr. Roche and his successors,—the lodging-place, too, of the first Augustinian Fathers, who came to Carthage some eighteen years afterwards,—was torn down in 1896 to make room for the sisters' house, built on the very site of the old presbytery.

During his rectorship at Carthage Fr. Roche attended Antwerp, Sterlingville, and St. Francis' at Redwood.

His registers, (though unsigned, nor in fact does his name appear once even in his church-books,) wherein his earliest entry—a baptism—is dated July 11, 1852, show that he attended also Anthonyville, Harrisburgh, Alpina and Lewisburg, (meant maybe for Louisville?). His last entries are a marriage that he witnessed on April 8, 1855, and a baptism he administered some two months later (on June 19,) recorded as well as their predecessors in the registers in a neat, clearly legible hand. During his little more than three years' incumbency, Fr. Roche baptized two hundred and sixty-one persons, and officiated at thirty-nine weddings.

As successor to Fr. Roche, in 1855, came to Carthage a missionary, said to have been an energetic, bustling priest, Rev. Michael Edward Clarke, transferred thither from Utica,* during whose pastorship of St. James' was, however, ushered in an era of desolation in the Temple,—of spiritual distress,

* In the church-register at Redwood in Fr. Clarke's own hand is this entry—"Rev. M. E. Clarke appointed to Carthage, July 20, 1855."



REV. MICHAEL EDWARD CLARKE,
One-time Rector of Carthage, N. Y. (1855-1862.)
Born, 1819; died, 1872.

both grave and bitter, when the sanctuary of God's altar was kept veiled from the people. For in his day (be it recorded) the church of St. James' was laid under interdict,—sign of the weightiest displeasure of the Church,—and during the withholding in it (for some two years about) of divine services many Christians passed away to the world beyond from life in this world unshriven, without sacraments, or other consolation of religion. But with this bare allusion to that dark and fateful period in Catholic Carthaginian life, whereof we shall say more further on, we now continue our chronicle.

Fr. Clarke was the son of William and his wife Mary Clarke, natives both of them of County Meath, in Ireland, where their children were born—Michael, who entered the priesthood; William, who followed his father's occupation at Carthage, as petty farmer, and dying there left his land of some four hundred acres, got partly by his own means, partly his brother Michael's, to St. James' for the use of its schools; then five others—James, John, Patrick, Bridget and Ann.

The parents of Fr. Clarke on their migration from "the old country," after a residence in Canada, finally settled down with their family at Carthage, where they died—the father on April 4, 1854, at the age of eighty-four years, the mother on February 3, 1856, aged eighty.

Their son, Michael, the first Carthaginian, (it is supposed,) that entered the priesthood, though since his time several natives or residents, of that village have embraced the ecclesiastical career, was born in the city of Dublin, in Ireland, in March, 1819.*

At Carthage he followed for a time shoemaking; then aspiring to holy orders, entered church-service and was educated

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*Other Carthaginians that have become churchmen, were James F. McGowan, Martin J. Geraghty, Frederick F. Commins, priests, and James J. McCarthy, student—all Augustinians.

Besides these clergymen, were the following—all members of sisterhoods, whose names in the world and religion were: Alice Montgomery, (Sr. Berchmans); Cora Neary, (Sr. Clarissa); Eliza Walsh, (Sr. Raphael); Mary Walsh, (Sr. Anita), who became Sisters of Mercy. Then Ada Burns, (Sr. Geraldine); Mary Giblin, (Sr. Gabriel); Mary O'Keefe, (Sr. Augustine); Kate O'Keefe, (Sr. Maurice); Ellen Montgomery, (Sr. Baptista); Theresa Montgomery, (Sr. Alphonsus); Sarah Lasell, (Sr. Berchmans), Sisters of St. Joseph.

by the Eudists at Rennes, in France, at St. Martin's College, in charge of that Society, whence with other members of the community (led by Fr. Bellier) he came back to the United States sometime in September, 1839. Here with his brother-religious was formed * a community placed under the patronage of St. Gabriel—the first establishment of the Eudists in the country at Vincennes, in Indiana. Some four or five years later young Clarke was ordained to the priesthood by Bishop de la Hailandière, second bishop of Vincennes, from whom he had received prior orders. Thereupon he severed his ties with the society, and was appointed by the bishop to the care of the Faithful of the newly-opened mission at Lafayette, in the above state.†

From the West in 1850, Fr. Clarke came to New York, and on October 28, of that year, was stationed at St. John's church at Utica, where he remained till June 15th, of the following year.‡

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*At St. Gabriel's College, Mr. Clarke, after completing there his church-studies begun across the Atlantic, was employed in teaching under the direction of Fathers Bellier and Chassé.

† From information from J. F. Edwards, archivist at Notre Dame University, and Rev. E. Audran, rector at Jeffersonville, in Indiana, and nephew of Bishop de la Hailandière.

In his letter anent Fr. Clarke, the latter-named gentleman subjoins the following interesting account of the subsequent movements of that missionary. "I stopped," he says, "at his house [*i. e.*, Fr. Clarke's, at Lafayette] in the fall of 1846, being then on my way to Logansport, in Cass county. He was busily engaged building the first church in the city. It was a brick church. I met him again a few months afterwards. He related to me how he had been called to attend La Fontaine, the tall gigantic Miami chief, who on his return from taking his tribe West to the reservation assigned by the U. S. Government, had fallen sick at the hotel in Lafayette, and died there.

"Father Clarke was a tall, square-shouldered, heavily-built man, on whom small-pox had left its indelible marks. He had no other charge in the Diocese. He left it under Bishop St. Palais, and I understood at the time that he had gone to the newly opened countries in the North-west. After he left I rarely heard of him."

‡ From Rev. Dr. Lynch's sketch of St. John's church.

We may observe here that the above Fr. Audran's testimony to the fact of Fr. Clarke's ordination in the early 40's is positive. He says that he assisted at the ordination of the above-named missionary, and recorded it himself in the registers of ordinations by Bishop de la Hailandière.

Dr. Shea, who in his *History of the Church*, (ed. 1856, p. 559,) states that Fr. Clarke was ordained on "August 15, 1850, by Bishop McCloskey," seems then to be mistaken.

From the *Liber Ordinationum* of Vincennes, in Indiana, it appears that Fr. Clarke, of the Diocese of Clogher (in Ireland,) was ordained to the priesthood by Bishop de la Hailandière on the first Sunday in Lent, February, 28, 1841, in the cathedral-church of St. Xavier at Vincennes. This same missionary, (as appears from the above *Liber*,) had

On the death of William Clarke, brother of the priest,—the digression is pardonable here,—ensued a long course of litigation against St. James' on the part of a claimant to his estate, which happily, however, was adjusted by the church authorities through the payment on November 29, 1881, of the sum of $1,200.

So much then for the antecedents of Fr. Clarke. Sometime during the summer of 1855, he entered on his new field of labor in the vineyard of Our Lord at Carthage as rector of St. James', with residence, however, the whole of his official career at his brother William's farm. His first entry—a baptism—is dated August 1st of that year (1855); his first marriage the twentieth of the same month.

As help to the reader in surveying the vast, nay almost limitless, reach of territory under the care of this missionary, though the same observation holds too for them that preceded him, are of great importance the church registries of baptisms and marriages, wherein the same as Fr. Power, so, too, has Fr. Clarke set down carefully on their margin the names of the various places visited by him in the exercise of his ministry, during the seven years of his rectorship of St. James'—from 1855 to 1862. In Jefferson county besides Carthage, where he resided, other settlements (noted) were Antwerp, Redwood* and Sterlingville; in St. Lawrence county Gouverneur and Rossie; in Lewis county Copenhagen, Harrisburgh, Fullerville, Montague, Pinckney and Louisburg.† In all these settlements that one encounters in the registers, Fr. Clarke administered baptism in some; in others officiated at wed-

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received earlier orders as follows: minors on April 5, 1840; subdeaconship on April 16, and deaconship on December 19, of the same year. (From information given the writer November 7, 1898, by Rev. H. Alerding, historian of the diocese of Vincennes.)

If these extracts from the *Liber* be correct, then Fr. Audran and Dr. Shea are in error as to the dates of Fr. Clarke's ordination. And moreover Fr. Clarke must have been born prior to 1819.

*At Redwood Fr. Clarke's first entry in the registers belonging to that mission is a baptism dated August 19, 1855; his last record August 17, 1862.

†By "Louisburg," Fr. Clarke perhaps meant Louisville—the only name like it in directory or atlas. Or else, as observed in another part of this memoir, the town once known as "Louisburg" now goes under some other name.

dings; and in some others assisted at the reception of both sacraments.

The *Directory* (for 1858), referring to the out-missions dependent on Carthage, though not naming all the places (given above,) states that at Harrisburgh was a church dedicated to St. Patrick,—the only one of them, that appears (in the *Directory*) to have been blessed with a sacred edifice. But wrongly we should say. For from Fr. Smith's sketch of Ogdensburg diocese, whose words relating to Fr. Clarke are worth repeating here, we are told that "among the wild tribes of Carthage [*sic*] the eccentric Fr. Clarke fought for the dear life of faith, and built a church wherever and whenever the slightest excuse offered."* Accordingly the same writer, giving instances of Fr. Clarke's activity, records that by this missionary churches were reared to the worship of God at Louisburg, built (he says) in 1857; at Pinckney, in 1859. While at Sterlingville he rebuilt the chapel that had been destroyed by fire; at Redwood purchased the cemetery;† at Rossie completed their church, that had been standing some seven years unfinished; and from Carthage administered to the Faithful at Clayton (formerly French Creek.)‡

As evidence of the congenial field,—they are amply worth noticing,—that his mission opened unto Fr. Clarke, at least at the outset of his memorable career, here we subjoin his views of Carthage life, religiousness and virtue, given by him during the early period of his rectorship of St. James', to the late Dr. Shea, who inserted them in his history.‖

In his letter to Dr. Shea, premising that Carthage mission had been founded by James Le Ray, Fr. Clarke goes on to state that Le Ray "drew many Catholic settlers, who, with

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* See his *History*, (as above,) p. 39.

† At Redwood Fr. Clarke procured also the land on which the parsonage stands. (Information of the rector, Rev. William J. McDermott.)

‡ See Smith's *History*, (as before,) pp. 118, 143, 147, 153.

‖ See *The Catholic Church in the United States*, etc. By Henry de Courcey. Translated and enlarged by John Gilmary Shea, New York, 1856, (p. 472.) The same information (given by Fr. Clarke) appears also in the re-print of the above work in 1879, (pp. 462, 463.)

their descendants, still occupy the spot, directed by a clergyman brought up in their midst. [*This* "clergyman" *was Fr. Clarke himself.*] Having had the advantage of living together under the shadow of the Church, they are as faithful to their religion as though they lived in the most favored Catholic country. By their industry most are now easy farmers, owning the greater part of two townships, and numbering about ten thousand. Their schools, made up exclusively of Catholics, are well attended and well conducted."*

Thus did Fr. Clarke (soon after his instalment at Carthage) describe in enthusiastic, albeit rather overdrawn terms, as if a dweller in some Christian Arcadia, the prosperity and religious and social well-being of the people under his care. In Fr. Clarke's letter (to Dr. Shea) the "wild tribes" of Jefferson county appear as very models of pastoral simplicity, as ideals almost of every Christian virtue,—of contentment and even-mindedness of life. (Fr. Clarke, the reader will remember had spent a large part of his ante-ecclesiastical life at Carthage; while Fr. Smith, it should similarly be borne in mind, had never been domiciled there.)

But with this observation anent Fr. Clarke's panegyric of Carthage, we go on (as promised) to relate the chief features at least of the incident that tarnishing for awhile the good name of the Carthaginians, and resulting (in what was most deplorable) in turning away many souls from the portals of God's Temple, took place some five years after Fr. Clarke had been installed as incumbent at St. James'.

This episode,—the only dark spot we can descry on the escutcheon of Catholic Carthage,—is as follows.† But first a word or so as to the church-lot of St. James'—the main field of contention in the '60's between Fr. Clarke and his parishioners. This piece of ground sloping gently downward to Main (known also as State) street in front of it, and given by

* At p. 357 of his *History* Hough gives the population of the town of Wilna, wherein was situated the village of Carthage, as 2,993 souls, in 1850. For earlier years it was as follows: in 1814, 261; 1820, 648; 1830, 1,602.

† Our recital of these events is based upon the concordant testimony of witnesses of the scene, gathered (we may say) laboriously, as now and then chance offered, from old parishioners of St. James'.

James Le Ray, in 1818, to the trustees of St. James', offered a noble site for a church building, as was afterwards erected by Fr. Clarke's successor—Fr. Barry. But in the year we speak of—1860, only one building occupied the land. This was the old church of St. James', now destroyed, that was set well forward near the street, somewhat towards one corner—the north-west part—of the ground. Moreover the remainder of the land (including what is the site of the present church and rectory) was all given over to cemetery purposes. Graves and tombs studded the hill-slope, where rested the bones of the dead Carthaginians since the old church had been built.

Thus having out-lined the arena of the struggle that spent, or rather wasted, two years in the mending, we come now to a description of the battle between cleric and laity. The bone of contention,—source of all antagonism—was the design of Rector Clarke,—one that had been mooted by him ever since the early part of his rectorship in 1855,—to build a presbytery alongside the church on State street. This project—a topic of wide and earnest discussion among the several congregations in Jefferson county and its neighborhood in charge of that missionary, while warmly approved of by some, was strongly scouted by others. On the whole the mass of parishioners seems to have been rather fairly divided into two main parties on the respective advantages and drawbacks of the scheme. For the most part the out-lying missions, that is, the countrymen and farmers—around Carthage, supported the rector of St. James' in his views. The Carthaginians themselves, with some of the trustees on their side, looked askance at the projected disfigurement,—as they styled it,—of their church-land with house, barn and out-buildings. For given a residence for their rector another (they feared) would be needed for his cattle. Though, it must be said, all admitted the necessity for some such conveniences for the priest, yet they wished them placed elsewhere.

Hence with the people at odds, if not (one might almost say) at dagger's point with one another, on not only artistic, (or esthetic) grounds, but on various side-issues besides of semi-economic character, gradually with each fresh discussion

of the topic, yet growing stronger and fiercer with each renewal of debate, arose in the mission, or rather congregation, of St. James', two factions among the Faithful. In the village the worshippers proper of St. James' were stout in upholding their exclusive right, as they maintained, to settle the question themselves (of building) without interference from outsiders. Herein the Carthaginians were unyielding. While the Montague people on the contrary—this, be it remembered, was one of Fr. Clarke's out-lying missions—with other country-folk, most of them far away settlers, but all under the charge of Fr. Clarke, just as stiffly maintained it to be their right, the same as the villagers of Carthage, to have voice in the discussion, inasmuch, as they all helped (they said) in support of the priest.*

Here it must be premised that at Carthage, up to his departure for seminary, Fr. Clarke had worked at his trade of shoe-making, (as said.) Wherefore after his return to that village as rector, it came to pass that now and then were brought to the ears of the churchman remarks made by some one or other of his parishioners (not respectful in terms) in allusion to his former calling. These slurs on his early means of livelihood, unwarranted (it is true) as well as unreasonable, besides being wanting at least in neighborly feeling, were yet—one must avow it—not always borne by the priest with due Christian humility, there being in the missionary's humanity, along with some other notable traits in his character, more or less of a strain of vindictiveness, that served, (it is said,) greatly to widen the breech in his flock. Fr. Clarke, it is remembered, was somewhat given to strong self-assertiveness of his own proper authority and worth, a peculiarity, that found vent more than once in his threatening the people of St. James', that "he'd put his foot on their neck;" and again in this not

* The people of Montague among others, had been won over to Fr. Clarke's side by a threat of his, source (it is said) of much ill-feeling on the part of the Carthaginians, that "shaking the dust from his shoes," he would give up his lodgings at Carthage and betaking himself to Montague, would there build himself a presbytery, which the people of St. James' would not let him have at home. The Carthaginians (by the way) had been among the largest contributors to a $1,100 fund raised for this very purpose of building a presbytery in their village. (And now the mere thought was galling, heir contributions were to serve the people of hated Montague!)

infrequent observation of his—a comparison too, that could not but fill to over-brimming the cup of disregard already tasted by the villagers for their pastor—that "as Christians and men they were no match for Montague." Besides Fr. Clarke, so at least it is said by his old acquaintances, some of them too that fought with him side by side in this land-league, was rather crotchety—full of whims; a man that imagined "he heard voices, saw faces," especially when out driving or riding alone; one too with the name of "close bargainer," albeit in many ways esteemed and recognized commonly among his fellow-citizens as commendably hard-working and active in church-service.

So much for the field of hostilities and the principal personages in this Carthaginian drama.

At the first formal outbreak between priest and people, the feud having been brought to the notice of the ordinary—Bishop (afterwards Cardinal) McCloskey, of Albany—this prelate sent to Carthage as peace-maker his vicar-general (later on Bishop) Conroy, (successor to the see,) with this result that the vicar was blandly bid by Fr. Clarke to "go home and mind his own business."

Yielding then apparently to the wish of the people,—to have the whole matter of building a presbytery put to the vote of the congregation, Fr. Clarke set a day for the trial of strength between the supporters of his scheme and the foes of it.

This was a Sunday, sometime in November, or December, of 1860.* In the meantime as the day set for the crisis drew near each side striving its hardest to keep unbroken its lines, losing never a chance to win over "neutrals" to its standard, party-feeling ran high, among the village worshippers and the several rural contingents of St. James'. On the Sunday appointed by Fr. Clarke, when the vote was to be taken, what with the spirit of interest in the mass, or of mere curiosity

* Despite long-continued researches and inquiries the writer has been unable to ascertain the precise date of this momentous struggle that ended so fatefully for all parties concerned. All that is known positively of the day is that it was some Sunday towards the close of this year—1860.

among outsiders, the little church of St. James' was crowded with the Faithful, not only of Carthage proper, but from Montague, Pinckney and Harrisburgh.

It will be remembered that the villagers—chief-opponents of the scheme—had demurred to the participation of these very outsiders in the vote, on the score that the matter in point was merely local in bearing of no concern save to the people themselves of Carthage. At the Mass on that fateful Sunday,—it was after the last Communion,—Fr. Clarke addressing the congregation from the chancel bade them, nay, in forceful and unmeasured terms, demanded that non-villagers be allowed equal voice in the matter; scored the antagonists of his scheme heavily for what he styled their disloyalty; and charged them with being "rebels," "schismatics," and the like.

In retort—for the people too were aroused—in answer to these invectives from the altar quickly and fiercely were hurled back recriminations and defiance from the pews. What with charges and counter-charges re-echoing through the sacred fane, for the time being (it would seem) the sanctuary of the Most High became a field of confusion, as it were, a very Babel of tongues. But worse even was to come—the defilement of the temple itself by deeds of violence. Unmindful as were the wranglers of the hallowedness of the spot, wherein the divine Mysteries had just been wrought, the noisy, evil-tongued rabble, in numbers fairly matched, aflame with passion—some embittered, others gloating in triumph, according as were resented, or hailed with wild jubilee, the words of the speaker, in an instant, with clamors and shrieks and fierce yells—all rush together in their madness in combat.

The feud, which a little tact (it seems) might have softened, if not wholly healed, though the point (in view of the many conflicting interests involved) called for rather neat and skilful handling, had now through sheer senselessness broken out afresh with no hope of peaceful ending.

In the aisles of the little church, in the very pews themselves, the rioters engaging in hand to hand battle, come to blows; nor indeed of blood was little shed that day in

St. James'. And in culmination (as it were) of the desecration of the shrine, some of the "hot heads" in the congregation, at the bidding of one of the whilom worshippers in it, essayed to drive Fr. Clarke from the altar.*

Such was the ending of the schism in St. James' on that stormy day in the Advent of 1860 with the peace of God and of men broken in His Temple.

Fr. Clarke, we may here say briefly, left the altar with Mass unfinished; nor was this holy rite again performed in St. James' until nearly two years later.

A short while after when word had reached Bishop McCloskey of the outrage done in St. James,' this prelate promptly (as in duty bound) laid the building under interdict with the customary result that therein were forbidden all public celebration of the divine Mysteries, all formal gatherings of the Faithful.

Meanwhile shaking the dust of Carthage from his shoes, Fr. Clarke took refuge with his brother William out in the country towards Irish Settlement, where for a time he made his home. Hither not long after, while on his way homeward to Albany from Watertown, where he had been on visit, Bishop McCloskey came to see Fr. Clarke about matters. Unexpectedly when there (a delegation of villagers having been apprized of his stopping-place,) the bishop was besought by them to send a priest to Carthage, with the statement moreover that their ill were in need of the sacraments, that

* It is related by more than one witness, whose memory, though perhaps at fault in details, is yet clear on the main point, that some of the rioters leaping over the chancel-railing, laid hands on Fr. Clarke, dragged him from the altar to the vestry, and there stripping him of his sacred garments, bade him "go—leave Carthage and never come back."

A variant of this story—the expulsion of Fr. Clarke from the sanctuary, while admitting the leaping over of the chancel-rail by some of the more hasty-headed members of the congregation, denies absolutely that hands were laid on the priest. Instead —so runs this second version of the tale—the priest himself fled to the vestry, there locked himself in, and hurriedly unrobing, disappeared. Moreover on the vestry-door being forced a little later, it was found that Fr. Clarke had escaped.

As to the order given the rioters to drive Fr. Clarke from the altar, there is, however a full consensus of testimony that the words—"put him out"—(that is, Fr. Clarke) were uttered by a woman, an old parishioner of St. James', sister of a trustee and daughter of one of the incorporators of that church. In the village and aroundabout, this votary of the mythical Bellona was known as "Aunt Nancy" W * * * h.

"Fr. Clarke would not attend them"; or, if he did, "always came late"; and that only at great expense (as much at times as ten to fifteen dollars) could they enlist the services of some missionary or other from neighboring districts.

But to little avail did the Carthaginian envoys plead their misfortune. In answer to their entreaties they were bidden go home, as the priest they had driven away would not be replaced. So too later on was answered another deputation of villagers (headed by 'Squire George O'Leary*), that at Albany prayed the bishop for God's sake they might be given a priest, for their people (they pleaded) were dying without sacraments, their dead buried without Christian rite. To them as to the former petitioners it was retorted (by the bishop) that as they had not honored the priest sent them, they should now go without.

Thus suffered the Faithful at Carthage, guilty and innocent, through (the Lord only knows!) how many heart-and-soul-burnings, how much remorse, how many yearnings for sacramental grace, how great unrest of spirit. For nearly two years the veil of desolation hung over their sanctuary; their temple closed; while Fr. Clarke, who meantime officiated in his out-missions as usual, refraining

* George O'Leary, an old-time Carthaginian, was born at Skibberreen, in Ireland, in November, 1814. At the age of nineteen coming to America, he married Alice Wood, daughter of his employer, two years his junior, and a convert to the Faith of one year. He first settled at Carthage, where he engaged in his father's trade—shoemaking; then, in 1840, removed to Sterlingville, where for fourteen years he was successively postmaster, justice of the peace, and deputy-sheriff. Thence coming back to Carthage, where he spent the rest of his life, in the enjoyment of no little wealth and of the regard of his neighbors, he was for eight years the second police-justice of that village. Haddock, (p. 769,) from whom we have gathered most of the incidents in this sketch of the 'Squire.

From other sources I learn that the 'Squire was a regular attendant at church-services at St. James'; was always at Mass; had all his children—five in number—baptized in the Faith. He died on November 28, 1895, aged eighty-one years, having been attended in his last moments by the Augustinian Rector McShane, at whose hands he received with edifying piety the sacraments of the holy oils and Viaticum.

Haddock (p. 817) states that Miss Antoinette Sterling, the distinguished singer, whose name will be met elsewhere in this sketch, acknowledged her indebtedness to 'Squire O'Leary, for "her first inclinations towards literature and voice-culture,"—a "most graceful tribute from a lady (so observes that writer) whose musical ability has found recognition both in America and England."

Mrs. O'Leary, who was born on January 1, 1816, and baptized in 1836, died on December 27, 1891, in union with the Church, whose consolations she received at death by the ministry of the Augustinian Father Carr.

however (as bound) from saying Mass in St. James', was wont to hold divine services in a private house in the village, or rather on an island in the Black River. Here on Tannery Island, in the home of Dennis Geraghty, during the period of the interdict, the holy sacrifice of Mass was celebrated on the third Sunday of each month in the presence of about a hundred Faithful. And here, too, confessions were heard and Sunday School taught. On the other Sundays of the month Mass was said by Fr. Clarke at his brother William's farm as well as in the neighboring mission churches.*

In 1862, the Carthaginian ordeal having been thorough, was removed by the bishop the interdict from St. James' mainly at the urgence of his vicar-general Conroy, who sometime shortly before at Carthage at a gathering of the congregation called to meet him, promised them a priest with no other condition or burden (on their part) than to surrender to Fr. Clarke possession of the church-building by handing over to him the keys thereof, which was done.

Thus with their acknowledgment of their error, the shrine of the Apostle was again opened to the Faithful; again Mass was said at his altar; again were the sacraments shared; again peace full and hearty reigned unbroken since then over Carthage. Fr. Clarke was promptly transferred elsewhere, and after a brief intermission, (during which services at St. James' were conducted by two or three transient missionaries,) Rev. Michael Barry sent in his stead.

Before leaving Carthage for good, where he had served seven years, Fr. Clarke again said Mass publicly in St. James'.

Such then is our story of the schism of Carthage, which the reader should observe was by no means sporadic in character, but wholly unique in the annals of that mission. Nor was this outbreak ever repeated.

In 1863, one year about after the occurrence (just described) as a preventive against similar conflicts between clergy and people,—these were in no way peculiar to Carthage,—a statute

* The old house on Tannery Island occupied by Mr. Geraghty has now been torn down. The room in it—a dining-room, where Mass used to be said, was about eighteen feet square.

was passed by the assembly of the state (supplementary to the law of 1813,) whereby the trustees of any church—to be five in number—were to consist of the bishop, his vicar, the church-rector, and two laymen of the congregation to be chosen by the above three churchmen. In pursuance of this ordinance, in 1872, under the late Bishop Wadhams, of Ogdensburg, was held a meeting at Carthage, in which selection was made of two lay trustees for St. James'. And at the same time the corporate title of the church was changed to "The Society of St. James' Church, Carthage."

But now for a digression from our story, albeit one that will be seen to bear closely (we think) on the points given therein.

For here right away is presented a problem in ethics of vital bearing in history—in the record-making of all events among men, inasmuch as history is nothing more, or at least little else than, ethics in practice, or philosophy realized.

Should the reader of this memoir (as perchance may be the case) then question the wisdom—the usefulness—of our thus setting down so dismal a tale as the schism of Carthage, —should he ask "Why this recital of what was scandal at the time,—a discredit moreover to the participants therein—both missionary and lay?" In reply (and briefly to the point) the writer would observe that the story (such as it is) of the Carthaginian revolt in the early '60s, belonging as it does to the already recorded history of St. James', is what we may style already "of public right." Moreover the fact should be noticed that one version of it (wholly condemnatory of the people) having already appeared in print makes desirable another wherein, while the lay participants have by no means been painted as angels of peace, the ecclesiastic element too is shown to have been not without blame.

These observations we feel called on to make, especially since in several places in his *History of the Diocese of Ogdensburg*, nearly a dozen in all, the writer of it has thought well, at times even going out of his way therefore, to descant in severe, if not unmeasured, terms on what he sets down as evidences of the moral, social, religious shortcomings of the Carthaginians, or, in fewer words, of their almost utter want

of Christian sense,—"statuesque indifference," as he styles it. (P. 31.*)

Here are some few of that author's many strictures on Carthaginian uprightness:—"Their history," he says, speaking of the people of St. James', "is a melancholy record of decay of faith, and consequent displays of disobedience and discord, which read like the shameful stories of the Lutheran revolt." (P. 24.) Again, "they have never possessed Catholic schools, nor wished for them, and their parish has been a hotbed of disorder to supply the neighboring parishes with similar growths." (ib.) Moreover, "The faith of these Catholics [*the people of Carthage*] is for the most part poor, and Catholic life is dull and sluggish." (P. 110.) Again, "Carthage enjoys an unenviable reputation . . . its history is one of constant dissension and eternal bickering." (P. 113.) Moreover . . . "many lost the habit of virtue and the practice of the faith;" (p. 116;) . . . and "their falling away is to be attributed to their own culpable neglect and wilful insubordination." (P. 117.)

Besides . . . "the Irish settlement [*was*] the breeder of many deplorable apostasies;" (p. 120;) and "Carthage was saved from apostasy almost against its will." (P. 121.) While still again (referring this time to the people of Watertown,) the author says:—"Its leading children were relatives and descendants of the rebellious and disaffected Catholics of Carthage." (P. 135.)

In such terms as the above has obloquy then been heaped (unjustly, it seems,) by the author of the *History* on the fair name of generations of Carthaginian villagers. Yet search it as closely as you choose on not one page of his work has there been presented even one fact in support of his charges; nor will you find therein any document quoted; nor a scrap even of evidence of the meagerest kind to warrant such sweeping assertions against the faith and manhood of an entire people. (By the way let the reader go back and observe in what exulting tones of praise for the Carthaginians spoke their pastor—Fr. Clarke, who (albeit in language somewhat hyperbolic)

*See the same *History* for the page-markings set in the text.

speaks of their zeal for their Faith, of their industry, their love of learning, their general worthiness.)

Briefly here it may be stated that a few years after the transfer of Fr. Clarke from Carthage, during the rectorship of his almost immediate successor Fr. Barry, the people of St. James' built themselves a church, according to Father Smith, "the most elegant structure in the diocese,"* and one, that the builder of it, on his removal to Oswego, left free of debt. Moreover within the last twenty years or so, the villagers (under care of the Augustinians) have reared a handsome-looking presbytery, or rather convent-building for the missionaries in residence, a school-house for the mission children, and an academy wherein dwell the religious Sisters of St. Joseph in charge of them.

In rejoinder then, in defence of the Carthaginians, might not one be permitted to ask—"Was Carthage the only mission in the entire diocese of Ogdensburg, wherein the Faithful were given to 'mixed' marriages? or, Was there nowheres else in all the United States a lack of Catholic schools?" For (in Fr. Smith's view) these drawbacks to the Christian Catholic Faith along with "trusteeism"† were the chief evidences of Carthaginian depravity. And (after all has been said) was Carthage really more depraved, less Catholic, less Christian, than its sister-congregations in other parts of the state, or country? Considering too that like not a few other missions Carthage was not at all times blessed with men of wholly apostolic mould in charge of their souls; that as matter of fact, (unless we have read the records of that mission wrongly,) in some of the care-takers of St. James' seems to have been at

* Thus is St. James' church of Carthage styled by Rev. J. Talbot Smith in his *History*, (*ut supra*,) pp. 42, 43.

† An undue importance (it seems to us) has been given to the alleged interference in church-matters by the trustees of St. James'. From all the data that can be gathered relating to the five technical care-takers of the temporalities of that mission it appears that as a matter of fact they had absolutely no hand whatever in the management of affairs. So unimportant was their office that (as communicated to the writer by one of them) a trustee of long standing, there is no record, or even remembrance, of any formal meeting of the trustees of St. James'. Nor has long and close search (by the writer) been able to disclose even the existence of a minute-book of that corporation, so ornamental merely were these lay officials of the church at Carthage!

times rather strong, nay even dominant, the spirit of the world, —may we not then conclude in all moderation and fairness anent the schism of 1860 that neither were the people wholly wrong, nor Fr. Clarke wholly right?*

We go back now to our story. During the seven years of his rectorship of St. James', from August 1, 1855—date of his first registration in the church-books.—this was a marriage,—down to September 7, 1862,—date of his last,—also a marriage, Fr. Clarke administered baptism to three hundred and ninety-one souls, and assisted at eighty marriages.†

After Fr. Clarke's departure for his new charge, came to Carthage Rev. Patrick O'Reilly, who during his six months' care of St. James', witnessed five marriages, and baptized twenty-one persons, eight of them in one day—January 25, 1863. From Carthage Fr. O'Reilly (now deceased) was transferred to Clinton in New York.

During the temporary rectorship of this missionary, though precisely at just what time is not known, a Rev. F. Daly administered baptism to three infants.‡

Again I note in the *Register* the name of another clergyman, who officiated at St. James',—the Rev. J. Hogan, likely a mere visitor, who administered baptism once—on November 30, 1862—the only time his name appears in the registers.

In the early summer of 1863, Fr. O'Reilly was succeeded in care of the mission by a priest, to whom during the six years of his rectorship Catholic Carthage owes (under God) much of its progress in faith and good works. This ecclesiastic was Rev. Michael Barry, lately of St. Peter's church, at Saratoga, where one year earlier he had been assistant,—a young, energetic missionary, to whom we have referred more than once, the founder of the present massive-looking church of

* It is noteworthy that at Redwood mission Fr. Clarke's career was beset with many troubles.

† The Rev. Michael E. Clarke died at Schenectady, N. Y., on March 19, 1872, in the twenty-second year of his sacerdotal career, and the fifty-third of his life.

With this sketch is given a likeness of Fr. Clarke, taken from a picture of him—a photograph—made at Schenectady, in 1870.

‡ See p. 105 of the *Baptismal Register*, where Fr. O'Reilly has appended this memorandum:—"I don't know the day they were baptized as I was not here."

St. James'. At Carthage, at the same time with Fr. Barry, resided his parents with their children, among them a son—William, who was engaged there in store-keeping.

The date of Fr. Barry's first baptism is June 17, 1863; the first marriage the 20th of the following September. During the first year of Fr. Barry's incumbency, on November 26, 1863, one Fr. Clement officiated at St. James', who on that day witnessed a marriage.

In the following year—1864, Fr. Barry set to work to replace the old church of St. James', (founded in 1818,) with the present stately edifice, a fine, large structure of brick, a hundred and twenty feet long, sixty wide, with a spireless tower a hundred and twenty feet high. This second temple of the Apostle at Carthage stands in the fair center of the church-lot* (formerly studded with graves) on the crest of the hill—a noble-looking pile, though without any great architectural beauty outside, yet with an interior of charming proportions, with three aisles, all according to the style known as Gothic, and a sanctuary cathedral-like in its spaciousness.†

The auditorium seats easily a thousand persons and upwards. Such is the inner beauty of St. James' in its lines and adornment with chisel and brush, that no wonder it has been described by Fr. Smith (quoted ahead) as "the most elegant structure in the diocese." The writer remembers well and recalls with pleasure the tasteful mural and vault decorations

*Long ago in the 30's, the village authorities being on the point of running the street (now known as "Church") straight through St. James' lot,—a scheme, that if effected, would have resulted in sadly impairing its beauty as well as adaptability to the use in view,—this move was thwarted very neatly by Edward Galvin, obviously a man of expedients, one of the incorporators too of the church, who late the night before the road was to be cut, driving out to the country towards Antwerp, to a farm-house where ready for burial was lying a corpse, for a consideration secured it, and with this senseless (albeit useful) burden hastened homeward to Carthage.

But the road was long, and mishaps on the way not slight. One of his horses fell dead, but with the aid of another secured from a sympathetic neighbor, he managed, though it was yet dark, to reach Carthage, and there interring the remains of the stranger square in the line of the projected highway, rested from his toil.

The ending of this midnight episode was that Church street was not opened through St. James' lot, as a law of the land inhibited the running of public thoroughfares over the graves of the dead.

†The architect of St. James' was Ellis, of Albany; the frescoer, Coleman, of Oswego. While the builder of St. James' was one Arnold Galleciez, yet living at Carthage, who also moved the old church of St. James' to its new home.

in St. James',—memorials of Fr. Barry's days; then the altar and sanctuary-pieces; and the artistic coloring, shades and lines in its frescoes, done in 1891, by the brush of Ertle of New York, (guided by the Augustinian Carr,) under whom the church was re-frescoed with skill, and (according to many) by no means to its disadvantage. In the fall of 1865, though the building was yet months from completion, the new church was fitted for Mass services. And therein within its hallowed walls, on October 29, the first time* this sacred rite was administered in the new St. James,' baptism was conferred on a little child—a girl, named "Christina Eliza," born the 27th of the previous month.

But in more lines than one, in sequence of its not very remote period of decay, was the present an era of activity for Catholic Carthage from an artistic, as well as material and spiritual point of view. In September of 1865, at the invitation of Fr. Barry, himself a lover of music, for the purpose especially of drilling a body of choristers for the grand opening services in St. James', to be held sometime in the following summer, came to Carthage as organist and choir-leader, Leandre Arthur Dumouchel, a musician of some experience, who until his departure therefrom four years later—May 12, 1869, did much to inspire musical taste in the villagers and develop in them their nobler feelings for art.†

By the Carthaginians, who were music-bent, Professor Dumouchel was welcomed, under whom as prime mover was organized and maintained a Musical Association in their village. This assembly of disciples of the mythical Acede comprised a quartet—Pauline Haberer, soprano; Kate McGowan, alto; William Barry, brother of Fr. Barry, tenor;

* See a Note to this effect in Fr. Barry's hand in the *Baptismal Register*, at p. 145.

† To this gentleman the writer acknowledges his indebtedness for the various data relating to Carthaginian music. Professor Dumouchel, a pupil of Moscheles, (now organist at the Catholic cathedral in Albany, in New York,) with his twin-brother, Alphonse Edouard, were born in Rigaud, in Canada, and educated in the United States and Europe. Their grandfather, Jean Baptiste Fournier, a native of Lyons, in France, emigrating therefrom sometime before the French Revolution, had settled at first in New York City, then in Canada; but from their other grandparent, who was of decidedly musical character, the two brothers seemed to have inherited (it is said) their special genius for art. Monsieur Alphonse is now organist at Ogdensburg cathedral.

George Kapfer, basso, and a chorus of twenty-eight members.* Long before the advent of the professor—an inheritance perhaps from the Le Ray era,—for no one now can tell its history,—was an old pipe-organ that stood in the gallery. Here at this venerable instrument, now nothing more than a wreck of its former harmonious self, Miss Fanny Gallagher was wont to preside on Sundays, with three or four young women singers and as many men.

But shortly after Fr. Barry's arrival was purchased a fine, large organ of Buffalo make, that is still in use at St. James'.†

With the coming of the Professor and under his guidance, began (as said) an enthusiastic study of the musical art among the villagers.

On Sundays the Mass-chants were taken from the works of Peter, Dumonti, Selle and Lambillotte; besides many scores of masses, mottets and hymns for Offertory and Vesper use, arranged by the professor himself.

St. James', partly on account of the excellence of its music, used to be thronged with strangers, especially at evening-service on Sundays.

Once a year too—on Christmas Day, to the delight of the people, of their parents especially, not to speak of their own ill-concealed jubilee, was called into service an auxiliary corps of singers—little lads all of them, whose sole privilege it was on that great feast, to chant in the sanctuary the carol—"*The snow lay on the ground.*"

The first sacred concert given to the public (by the Musical Association) was held on Thanksgiving Night, November 29, 1866, under the leadership of Professor Dumouchel (aided by his brother) with Miss Emma C. Lajeunesse, of Albany, afterwards better known to the world of music-lovers as "Madame Albani," as chief singer.‡

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*In Appendix D will be found the names of the choristers of this Musical Association.

†One Mr. Mohr, of Buffalo, in New York, the builder of this organ, received for his art-work the sum of $2,000. This organ (it is remembered) was brought from Buffalo by rail to Watertown in the month of March (1866), whence by hard teaming over the intervening twenty miles or so of country road, it was landed safely in its present home in Carthage.

‡For the program on this occasion, see Appendix E.

Charmed as not unnaturally were the people with this rich musical treat, the concert (at their earnest entreaties) was repeated on February the 20th of the following year—1867.

With enthusiasm on the increase, once the ear of the villagers got attuned with the strains of the Muses, concert quickly followed concert, some of them—the sacred ones—in the church itself, others in the village hall. At one of these artistic gatherings, before her departure for Europe, where even yet she is culling laurels of fame along with other adepts of the mysteries of harmony, sang Miss Lajeunesse and Miss Antoinette Sterling, afterwards one of the leading contraltos in the musical world, of the neighboring settlement of Sterlingville,—a Jefferson county village named after her family. On this same occasion, too, performed Frederick Bergner, a 'celloist of repute of New York city. On Ascension Sunday, too, in 1869, before his leaving for Europe, Professor Dumouchel (with his brother Alphonse) gave another sacred concert with Miss Nellie McQuade, of Utica, as leading soprano.

During Fr. Barry's rectorship at St. James'* every Sunday was chanted High Mass, usually beginning at half-past eleven o'clock, though occasionally, through delays on the road, when returning from some one or other of his numerous out-missions, where Mass was said early, the missionary would hold the people until noon before saying his second Mass; sometimes, too, until half-past twelve; while more than once,—it is remembered,—when some "sick-call" had kept him abroad, Fr. Barry did not begin Mass until one. And then what with the music and never-omitted sermon, Mass often was not ended until half-past two o'clock and even three. Invariably Sunday School was held after Vespers, which began always at half-past seven (in the evening).

Once a month Fr. Barry attended from St. James' the following missions, all dependent on Carthage:—On the first Sunday of each month, Sterlingville; on the second, Montague

* The information given in the following pages relating to events at St. James' in Fr. Barry's time has been gathered from diaries kept at the time, as well as other contemporary sources.

and Pinckney; on the third, Harrisburgh and Copenhagen; and on one week-day a month, Harrisville, Louisburg and Natural Bridge.

Sometime in the early summer of 1866, in the month of June, the exact day, however, not having been recorded, was solemnly opened to divine worship the new church of St. James', wherein Mass had been said since the previous autumn. Instead of Bishop McFarland, of Hartford, one of the old mission-rectors of Carthage (named ahead), who on this day was unable to be present (as had been hoped) to give the dedication address, this was delivered by Bishop Conroy, of Albany. (Entrance tickets to the dedication ceremonies cost a dollar apiece.) On this same festive occasion was used for the first time the new Buffalo organ; and the old one pitilessly relegated to exile in the vestry.*

The music of the dedication-Mass was by Louis Selle; the Offertory—a *Cujus Animam*, an organ-solo transcribed for that instrument by the choir-leader himself.†

Prior to the building of the new church (in 1864), the remains of the old Carthaginians, interred on the proposed site of it, were removed to the newly-opened graveyard—a field of four acres—about a mile to the south of the church, that had been given by Vincent Le Ray for that purpose.‡

During the rectorship of the Augustinian Fathers Fedigan and McShane, many other bodies were disinterred from around

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*In the vestry of St. James' this organ, albeit now shorn of its tuneful character, and only a voiceless wreck, where in years gone by its sweet tones had so often delighted the worshippers of the Most High with its strains, still faithful, however, to its early vocation, it continues (like other staunch and sound-hearted followers of the Almighty) to serve the church despite its age. Instead of pipes, which have disappeared long ago, the venerable organ-case is now fitted up with shelves to hold the sacristy and mission books.

†After the completion of the new church, the old frame one standing in front of it, that had served the Catholic worshippers of Carthage for over forty-six years, was sold to the Episcopalians of the village (for 600 dollars, it is said,) and by them removed to their church-lot, not far away on State street, where it was re-dedicated as "Grace Church" on September 12, 1867, by the Episcopal bishop of Western New York—Arthur Cleveland Coxe.

During the great fire at Carthage, in 1884, this venerable relic of Carthaginian Catholicity was burned to the ground.

‡The transfer of this land to the trustees of St. James' was made on February 15, 1866.

the church and found a resting-place with their fellows in the new cemetery.*

This second "God's-Acre" was opened a short while before the solemn blessing of the church, in 1866, whereof we have spoken. On Ascension Thursday, which in that year fell on May the tenth, a beautiful, clear, albeit rather warm day, after High Mass, chanted by Fr. Barry, the entire congregation in procession filed down the hill to the valley to the new burying-ground to take part in the blessing of it by their rector. First, marched the altar-boys; then (in cope) the priest, followed by choristers, some forty or fifty men, and upwards of two hundred women—all villagers, or members of St. James' mission.†

In 1867, on March the sixth, Bishop Conroy gave authority to Fr. Barry to erect the *Via Crucis* in St. James'.

The year after the blessing of the church, sometime late in 1867, confirmation was given by the same prelate, the first time for many a year, (it was remembered,) that this sacrament had been administered at Carthage. Fr. Barry had desired this sacred rite to be conferred the previous spring, but the bishop's inability to visit his diocese earlier, because of his journey to Rome for the canonization of the Japanese Martyrs, was the reason for putting it off till the fall. On the day set for this solemnity—Wednesday, October 23,—a fair and beautiful autumn day, the sacred building was crowded, over a thousand persons being present; and three hundred and fifty of them (of all ages) received the gifts of the Holy Spirit at the hands of the bishop, assisted therein by six priests of the neighborhood.‡

*In Appendix F will be found a copy of the inscriptions on the oldest tombstones belonging to St. James'.

†Among the participants in this day's solemnity,—May 10, 1866, was an aged and crippled woman, a Mrs. Bridget Giblin, who despite her disability insisted on her place in procession with the purpose (as she said) to "Take part in the consecration of the spot, where her bones were shortly to lie." This venerable dame, a native of county Roscommon, in Ireland, whose maiden name was O'Keefe, was the wife of Richard Giblin. At this writing still in the preservation of good health, despite her eighty-eight years of age, she resides with a daughter at Croghan.

‡As observed before there is a dearth of church records at St. James'; no account of any episcopal visitation; none of confirmation. Nor has application by the writer to

But the joy of Fr. Barry and the jubilee of the people at the reception of the Holy Spirit in their midst was (in a measure) adequately expressed the following Sunday, when that priest was moved to speak to his flock of the blessing received, and the thankfulness to God all should feel therefore.

Yet at the time of this declaration of gratitude little was the rector aware that the evening before at a "barn-raising" at the Irish Settlement, whereat (it seems) liquor without stint had been served to the participants thereof,* in a drunken brawl that ensued, a poor lad—one of the newly confirmed—had been stabbed almost to death. Grief-stricken at the shame of it, indignant at such paltering with the graces just received, Fr. Barry at first refused to attend his dying parishioner; but soon yielding to duty, finally administered to the death-stricken unfortunate the last consolations of religion, albeit (nor yet unwisely through regard for the living) he would not sanction the burial of the lad from the church.

On Christmas Day, in 1867, for the purpose of organizing a new mission at Lowville,—a village some sixteen miles south of Carthage, came thither Rev. Joseph Fitzgerald, brother of the bishop of Little Rock, an alumnus of the seminary of Cincinnati, Ohio, who was warmly welcomed therefore by the people, to whom a few nights afterwards on New Year's Day he delivered a lecture on the "Curiosity of Superstition." On this occasion (a large number of St. James' people being present,) Hon. Dewitt C. West, one of New York's leading citizens, made the motion, unanimously seconded by the audience,—that thanks for his treat be given to the reverend speaker of the evening. In sequence of the activity of Fr. Fitzgerald, the new church raised at Lowville in honor of

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the chanceries at New York and Albany resulted in securing any data relating to the public official acts of the respective incumbents of those sees prior to 1860.

At the time Bishop Conroy confirmed at Carthage (in 1867,) it was then said that no confirmation service had been held there for some ten or twelve years.

* The usage of commemorating by revelry (not always, however, of Christian character) such occasions as "barn-raisings," house-warmings, christenings, wakes, and marriages, (now not so common perhaps as of old,) is yet of most ancient origin, and even praiseworthy in principle. But at Carthage (as elsewhere) men mistook (it seems) their call for thankfulness to God for leave to give vent to the lower instincts within them.

God and St. Peter, Apostle, was blessed by that missionary, on October 3, 1869, the full choir of St. James' taking part in the benediction-service.*

In order to gather funds to pay for Lowville church, Fr. Fitzgerald, who since then has devoted himself almost exclusively to letters, wrote a tale—*Caseine*—by title, wherein reference is made to the main local industry of Lowville—cheese-making, the proceeds whereof were employed in building St. Peter's.

In the following year—1868, on September 28, at Carthage, in the church-basement of St. James', was held a "bazaar", that for the week it was kept open, aimed to gather funds for the equipment of a parish-school, that Fr. Barry designed to set up in the basement. This move of his apparently was the first made in Carthage towards affording the mission-children of St. James' a practical Christian education beyond what they had been receiving at home and in church. So far the youth of St. James' had been taught for the most part in the village schools. Fr. Barry's "bazaar" is said to have been highly successful; but for some reason or other his plan was not carried out, until some ten years later, when the Augustinian Fathers opened the first mission-school in the village.

In October, 1869, this zealous ecclesiastic was transferred to Oswego, on Lake Ontario, where he still serves God and fatherland. During his rectorship at St. James', in 1867, one day, September 10th, when (as appears from the registers of the church) he was away from home, a visiting priest, Rev. Joseph M. Leseu, baptized there a little child—Charles Eugene Murray by name. This is the only instance where a stranger's name is met with in the church-books kept by Fr. Barry during his nearly seven years' stay at Carthage. In all he baptized five hundred and six souls—the last on October 19, 1869; and witnessed seventy-nine marriages—the last of these being dated September 21st of the same year.

*The first entry in the church-registers at Lowville is a baptism, dated December 25, 1867, by Fr. Fitzgerald, who started the church-building, it is said, in the fall of the succeeding year—1868, or the spring of '69.

Then for the five years intervening between his departure from Carthage and the advent of the Augustinians in 1874, the charge of St. James' was entrusted chiefly to two clergymen—Rev. William M. Connelly and Rev. M. J. Griffith. Fr. Connelly, who succeeded Fr. Barry as rector, is remembered as a good singer and man of sociable character. He attended Carthage and its out-missions for some two or three months, when he was transferred elsewhere. His first registration—a baptism (in all ten) is dated November 7, 1869; his last—a marriage, January 13th, of the year after. During Fr. Connelly's stay at Carthage, he visited Harrisville and Louisburg, where he administered baptism; and Sterlingville, where, on January 9th, he witnessed a marriage, one of the seven he has recorded.*

On December 15, 1869, a Rev. J. J. Brennan, visiting missionary at St. James', administered baptism in Fr. Connelly's stead.†

In among the registrations for the year 1871, we read the names of three clergymen, none of them, however, in permanent residence at St. James', but only transient visitors. These were Rev. D. J. O'Keefe, at one time Fr. Connelly's assistant, who was in Carthage on February 19; Rev. Thomas Daly, of St. John's church, Utica, by whom a marriage was witnessed on August 6; and one Rev. John McDonell.

On the withdrawal of Fr. Connelly from Carthage, his charge was taken by a young missionary, of active ways, though not strong in health, a good speaker, afterwards author of several books of no little repute, the Rev. Michael J. Griffith,‡ the last secular clergyman in residence at Carthage, which on his removal thence three years later—in December, 1873, was given over by Bishop Wadhams to the regular clergy.

* From the *New York Herald* (of Thursday, October 7, 1897), I gather the following data relating to this clergyman. The Rev. William Connelly, (says that paper,) for twenty-six years pastor of St. Joseph's church at Green Island in New York, died yesterday afternoon of heart trouble. He was born in Liverpool in England, May 26, 1837; and ordained to the priesthood in 1867.

† In Appendix G the reader will find the total baptisms and marriages recorded in volume one of the church-registers of St. James' for the several years from 1849 to 1871.

‡ As a lad Fr. Griffith had been brought up at Wilmington, in Delaware, where he was educated at St. Peter's schools.

Towards the close of this year the ordinary wearied with troubles of one kind or other in St. James' congregation, resulting as is not unusual where there are disagreements between priest and people, in neglect of religious attendance, as well as non-support of the clergy, handed over the church and its burdens to the Augustinians, represented by their commissary-general Galberry,* and Rev. John J. Fedigan, prospective rector of St. James', but up to this time in charge of St. Patrick's church at Cambridge in the eastern part of New York.

At the desire of Bishop Wadhams, the zealous, thoughtful, gentlemanly prelate at Ogdensburg, these two gentlemen paid him a visit at his episcopal house, where (between them) were settled the negotiations needed for the transfer of St. James' to their order, which was made in formal manner on April 14th, in the following year, 1874; though the new incumbent had entered in care at the beginning of the preceding January.†

Briefly the account of his entrance into his new charge by Fr. Fedigan—the first of his order to have care of the Black River country—presents some features of missionary life and experience, which may prove not uninteresting to the reader. Reaching the village towards dusk on Friday, January the second, 1874, having been pretty much all day on the road from Cambridge, it happened in lieu of any pastoral residence where he might lodge that he had to put up for the night at a hostelry—the Levis Hotel, where his predecessor—Fr. Griffith had been making his home for the last four months or so.‡ So much then as to the entrance of the stranger into his new field of service.

* Rev. Thomas Galberry, O. S. A., subsequently succeeded to the see of Hartford, of which he was fourth incumbent. He was consecrated bishop of Hartford on March 19, 1876; and died October 10, 1878, aged forty-five years.

† Besides Carthage the Augustinians later on had charge (at times) of other missions then dependent on St. James', but now independent. In Fr. Fedigan's day were attended on Sundays the Faithful at Pinckney, Harrisburgh, Copenhagen and Croghan.

‡ The presbytery of St. James'—the frame-building near the church referred to when speaking of Fr. Roche, as well as the church-organ, was in the hands of the law through a claim for debt.

The next day, Saturday, the third of January, which was biting cold, an hour or so in the early morning was spent by the newly-arrived missionary in search of the presbytery; then of means to enter it, which was effected only on his guarantee of all claims against the previous incumbent. Utterly unfurnished—without bed, fuel, carpet, or food, all Saturday nearly was spent in foraging and setting things right. The day after—Sunday, January 4, in the presence of a dozen or so of old people,—there was not a young face in the congregation,—Fr. Fedigan celebrated the sacred Mysteries in church, which was almost as bare of necessaries for the worship of God as the presbytery had been found wanting in conveniences for His servant. Such had been the neglect of church attendance for now more than a year! Such, too, the welcome (by no means a warm one at best) that was given to the new missionary in charge!

During the week just ushered in, though at first distrusted by the people, among other reasons because of his unrecognized dress,—Fr. Fedigan wore the habit of his order,—yet with a word here and there, (to one) of good counsel, (to another) of pleasantry, the new-comer managed by the following Sunday to have the church fairly filled with worshippers, and—things running along smoothly. Nor was it long before the social chill thawed away from the breasts of the Carthaginians, that now gladdened at the energy and zeal displayed by their rector, were quick to avow in deed as well as word that a new era had dawned on their mission; and,—be this said to their credit,—they were not slow to make up for whatever (though wrongly) might have seemed to be the true measure of their character a few days before.

On a Sunday or so after his coming, while preaching from the text—"Render therefore to Caesar the things that are Caesar's," etc., (St. Matt. xxii, 21,) and dwelling therein on the desolate appearance of things in the temple of St. James', was heard a voice from down in the church among the people proclaiming that the speaker "had so much ($10) to give to the sanctuary, and that present were so many others that would give a like sum." At the bidding of the preacher, who at the

first interruption of his words, was (it may be supposed) somewhat startled, that "whatever the would-be donor had to give, should be put on the table," (standing within the chancel-rail,) up stepped one James Corrigan, an old member of the mission, who thereon laying his promised oblation of $10. was followed by twenty-nine other parishioners, each one of them laying down a like sum,—in all $300—a fairly good alms for one day.

The Sunday after this surprise to the rector, the sanctuary floor of St. James, which for a long time had been going bare of all save the boards in it, the people saw carpeted. On February 1, of this year, Fr. Fedigan recorded his first baptism, in all during 1874 fifty-three, including seven adults; and on April 7, his first marriage.

As months sped along, with trust in their rector growing stronger and heartier, the congregation gave freely of their means to St. James', at collections, fairs, picnics and lectures, for such expedients as these were recognized means of support at Carthage as well as elsewhere.

One of the lecturers before the assembled Carthaginians of St. James' was Rev. Abram J. Ryan, better known perhaps as the "poet priest of the South," who had come on instead of Bishop Quinlan, of Mobile, kept at home to his regret by a lameness. It is remembered that the theme of this eccentric, though eloquent and scholarly genius, was worded—"Is it a Truth, or is it a Myth?" *i. e.* the Blessed Eucharist.

During Fr. Fedigan's rectorship, and even for awhile after his leaving, the mission was aided greatly from a financial point of view by the zeal of the choir, many members thereof having belonged to the old-time Musical Association schooled by Dumouchel, with Miss Pauline Haberer (now deceased) one of his singers, as organist and leader.

As a result of the open-handedness of the people during the four years' stay among them of Fr. Fedigan, a church debt of $3,000 was paid in full; a presbytery of brick—the convent-house of the missionaries, (which was founded in 1876,) built at a cost of $6,000; besides a sum of upwards of one-half as much more given for the furnishing of it as well as for repairs of the church. In the church Fr. Fedigan had put

stained double-glass windows, while his immediate successor—Fr. McShane—had repaired the church tower, and inserted in it four circular windows, each bearing the arms of his order.

Soon after taking charge, in the early months of 1874, Fr. Fedigan aware of the need of a revival of Faith, daily brought to his mind, invited some of the brethren of his order to Carthage to give a mission to the people. This re-awakening of religion—the first ever held at St. James'—opened on March 8, in that year, the third Sunday in Lent, with Rev. Peter McGrane, of Lansingburgh, at the head of the mission-givers, with Rev. Michael J. Collins (now deceased as well as the former) of the same place, and Rev. Edward A. Dailey, of Hoosick Falls, assistants. Seven days later at the closing exercises of this season of religious retreat, on March 15, by Bishop Wadhams were confirmed in the Christian Faith one hundred and seventy-one souls.*

During the rectorship of Fr. Fedigan, and while on their wedding-tour, a visit was paid to St. James' by Charles Le Ray de Chaumont, Marquis de St. Paul, and son of Vincent, who (with his newly-made bride) had crossed the ocean to get a glimpse of the home of his grand-parents in northern New York three-quarters of a century earlier. As neither of his guests spoke English, the ecclesiastic acted as interpreter for them while in the village.

As the mission duties belonging to St. James' increased, and the field for good work grew broader, before long Fr. Fedigan was joined in residence by one of his brethren—Fr. Field, whose especial charge was to attend Croghan, where going on

*We have noticed the confirmation-services held at St. James' in 1867, (during Fr. Barry's time.)

Since then this sacrament has been administered as follows:

			NO. CONFIRMED	CONFIRMING BISHOP
1874	Sunday	March 15	171	E. P. Wadhams
1876	Monday	July 24	77	"
1878	Sunday	March 31	98	"
1881	Saturday	October 1	109	"
1884	Sunday	August 17	84	"
1890	Sunday	May 18	70	"
1892	Sunday	July 3*	103	H. Gabriels
1895	Tuesday	July 2	65	"

*Date of the first visit to St. James' of Bishop Gabriels.

Saturday eve he would spend Sunday in ministering to the needs of the Faithful, which the Augustinians of Carthage continued to do until that mission was handed over to the German Franciscans—victims of the "Falk Laws," whereby they had been exiled from their home at Fulda,* in Nassau.

In September, 1877, because of ill-health, Fr. Fedigan, relieved of the care of St. James', was succeeded in residence by Rev. Francis J. McShane, who in turn was supplanted (for only a few months however) by Fr. Dailey, after whom came Fr. Lynch, rector in charge, till August, 1885.†

During Fr. Dailey's residence at St. James', the following "stations," or out-missions, dependent in a measure from Carthage, whence they could be reached only by team, some of them as far as a two-days' journey from home, were visited by him:—Harrisville, where Mass was celebrated in a tenement, or boarding-house; Fine (about forty miles from Carthage) where the altar was set up at James Conboy's; Maple Ridge at "big Dan" Burns'; Irish Settlement at "Jimmy" Moran's; and Sterlingville, where there was a church built some years before. By this same clergyman were given missions, or retreats for the people, at several other places scattered throughout Ogdensburg diocese, as Hogansburgh, whither in order to make their peace with God, came many Indians from their reservation at St. Regis; Massena Springs, Norfolk, Constableville, High Market, Norwood, Louisville, Ogdensburgh itself (where Bishop Wadhams resided) and Plattsburg in the far eastern part of the diocese.

Under Fr. Lynch's successor—Rev. Patrick J. O'Connell, who, in 1886, in diocesan synod—the second of Ogdensburg, was elected one of the four inspectors of schools—the only regular, by the way, on the board—under this clergyman were established the first Catholic schools in Carthage.

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* At Croghan for a generation or so back, Mass was wont to be said in a private house—until in fact the Franciscans themselves built a church—a large, fine building of wood, at the blessing of which by Bishop Wadhams, Fr. Dailey—one of the Carthaginian Augustinians—preached the English sermon; one of the fathers in residence (at Croghan) the German; and an outsider the French.

† In 1879, during the rectorship of Fr. McShane, the church-confraternities attached to St. James', were as follows:—Sacred Heart, with 175 members; Rosary of the Blessed Virgin, with 40; Altar Society of the B. V., 12; and St. Aloysius (for altar boys), 20.

Following is a brief account of their genesis. A few days before Christmas in 1885,—in fact on the very twenty-second day of December, the villagers, or as many of them as were sympathizers with this educational move, hailed with mingled feelings of gladness and jubilee the entry in their village of a band of teaching Sisters of St. Joseph, who had been drafted by their superiors from Watertown to take charge of the parish-schools of St. James'. The names of these pioneers in the field of Carthaginian scholarship,—altogether there were four of them,—were Sister Josephine, chief; Sister Scholastica and Sister Theresa, choir-members, and one lay companion—Sister Angela.

With the arrival of these teachers promised soon to be realized the long-wished-for scheme from as far back as thirty years earlier, so many and insurmountable had been the barriers against the institution of a Catholic school in the village,—want of money chiefly being the drawback to the plan of Fr. Barry (as we have seen) about 1866, and of Fr. McShane, who went so far as to fit up the attic of the presbytery—a good-sized, roomy apartment for school purposes, albeit never used save for Sunday School; and of Fr. Lynch, who was empowered (it is true) to establish schools, for which however there were at the time no funds save to get the site whereon they were afterwards erected, this missionary having succeeded in purchasing the strip of land on West street as far as the corner.

In the late summer of that same year—1885, had been built by Fr. O'Connell, a school-house (of brick) on West street, while the frame building (at its angle with Mechanic street) was furnished as a dwelling for the sisters,—their earliest as well as for ten years their only lodging-place in Carthage.

As proof of the need of an educational institute at St. James', and the welcome accorded by the people to the establishment of a school in their midst, here is appended the muster-roll for the first year—1885–1886,—namely, boys, ninety-four; girls a hundred and thirty-one, or in all 225 children.

During the first year of Fr. O'Connell's incumbency—1885, a parish-census taken by him in a house to house visit through

the district under his charge resulted in his gathering the following figures:—Number of families in care of St. James', 289, comprising 595 adults, and 738 under age, or in all a total of 1,333 souls in care of the missionaries at Carthage.

In the early part of 1886, during the rectorship of Fr. O'Connell, beginning on February 28, was given the second religious mission—like the first a seven days' retreat—at Carthage for the people of St. James', under the direction of President Coleman, of Villanova College, aided by Rev. Daniel J. O'Mahony, of Hoosick Falls.

On Sunday, November 21, of this same year, by Bishop Wadhams, was blessed the church-bell of St. James',—the first in his honor at Carthage,—a sweet-toned instrument, of 2,200 pounds weight, cast by McNeely, of Troy, at a cost of $500, which was raised by the Carthaginians at a fair.

The lettering (in Latin) on this bell reads:

> LAUS DEO UNO TRINOQUE BEATAE MARIAE CONSOLATRICI BEATO PATRONO NRO JACOBO AC B. P. N. AUG. 1821–1886. FR. PATRITIUS O'CONNELL O. S. A. RECTOR.

In 1887, through the zeal of this clergyman, who (during his pastoral career at Carthage as well as elsewhere) may be held up as a model of energy, yet tempered withal by thoughtful prudence, was established at St. James' a Catholic Young Men's Society with thirty-five members on its rolls.

In 1890, in regular succession to Fr. O'Connell, followed as rector of St. James' Father Carr, under whose management through contributions of the Faithful amounting to some 600 dollars gathered in 1891 at a "fair," the church, dingy through years, was restored to something like its pristine comeliness; its walls beautifully and tastefully re-frescoed, or rather colored in distemper, by A. Ertle, of New York; with two side altars, charmingly simple in form, of scroll-work (in wood) in design similar to the main altar raised by Rector McShane, with over them as altar-pieces three pictures (in fresco)—at the central altar a Crucifixion of our Lord, on the Gospel side the Annunciation of her divine Motherhood to the Blessed

Virgin, and at the Epistle side the Nativity of the infant Saviour of the world.

During the rectorship of Fr. Carr was established a confraternity under the patronage of St. Ann, with fifty-five members.

Then succeeded Father Morrison, and after him former Rector McShane, who, in 1896, on the very site of the old presbytery of 1874,—the earliest domicile of the first Augustinians at Carthage, at an outlay of nearly 4,000 dollars, managed to rear a large, fine-looking structure of wood to serve part of it as home for the sisters, who had often been put to sad straits in their old house, partly as select, or high, school for the young academicians under their care.*

Through the agency of the same incumbent at St. James' was founded a branch of the Knights of Columbus with a membership of fifty.

In this present year, 1898, over a century from the first settlement of Carthage, has been placed in charge of St. James' and its surrounding districts in Jefferson county, Rev. Francis A. McCranor, with a brother religious to aid him.†

With this chronicle of the more salient, or noteworthy, doings of the Augustinian brotherhood—the only regulars ever in residence—at Carthage, from their entrance (in 1874) down to to-day, ends our story of St. James'—the first Catholic mission organized in the state of New York, west of Albany. Therein we have glanced, as now and then chance offered, at the various vicissitudes that marked the rather chequered existence of this mission, some of them dark and gloomy, others bright in their handsome and edifying display of healthful Christian spirit.

For in his description of Carthage the story-writer of its past, who would (as he surely ought to) keep fairly in view as in one broad, all-embracing panorama the varied phenomena of Carthaginian life, must fain bear in mind the characteristics peculiar to

* The population of the village of Carthage as given by Haddock, in 1894 (p. 769) was (he says) about four thousand.

†See Appendix H for the succession-lists of the priests in charge of Carthage.

that settlement;—traits (as it were) of social, economic and religious, cast, that especially during the eighty years, that the Church was organized in their midst, betokened the main features of that people:—characteristics too, it may be observed, of godliness, or mere humanity, that (as shown by their records) were shared by St. James' in lower or nobler degree, in more repulsive, or healthier relief, with all other early essays of Catholic organized mission-life in the United States.

"Had Carthage its 'backsliders' from Christian virtue? its renegades even to the Faith?" Yes; much as one might wish them cancelled, the records of St. James' show that at times among some at least of the votaries of that apostle was rife the ungodly spirit of the world,—of even schism, that instead of peace bred strife, of even mammon, that for sheer selfishness sacrificed conscience; or (better perhaps) that the people there, the same as in other colonies of the land, were at times un-Christian, though at other times, too, fully Christian at heart.

"But why this commentary on the frailty of man—the degeneracy of Carthage?" Why? Only that you, reader, may pause; that you venture to judge not a people—your neighbor, wrongly by the faults of a few, instead of rightly, (as you ought,) were you deeper and soberer-minded, were you to scan the good in the many pious souls that lived in evil days at Carthage, when gloom—heavy and disheartening—seemed to hang in deadly poise over the sanctuary of the Most High, then would you see clustering around the hallowed shrine of His apostle worshippers of the infinite attributes of God, who in His bounty with the aid of His sacramental graces received in His temple, were moved in their life—in their thoughts and their deeds,—in their comings and goings, by the spirit of divine faith, of divine hope and trust, of divine charity.

If then at times the reader has seen among our Carthaginians (as elsewhere) crop out from their spirits the viciousness of the evil within them, let this be set down to their fault, to the mere human side of their nature.

But if on the contrary amidst their environments he shall see, as he will, if he only peer sharply enough, that saintliness also gleams bright and hopeful in their lives, then to God be the praise, who to our human nature has added grace for its beauty and strength, as to His own human nature He added the Godhead for its honor and glory.

FR. THOMAS C. MIDDLETON, O. S. A.

Villanova College, August 28, 1898.

APPENDIXES.

A.—Bibliographical note on Gallipolis, in Ohio, and Asylum, in Pennsylvania.

For the sake of the reader the following references are set down, where he will find much more information in detail of two of these ill-ventured experiments. For Gallipolis, see Rev. Dr. White in Darras' *History*, (iv., pp. 614–15;) *U. S. Catholic Historical Magazine*, (iii, p. 392;) Hazard's (Pa.) *Archives*, (xi, 743;) Winsor's *History of America*, (vii, 532,) for a map or chart of Gallipolis, (535 and 549;) and Dr. Shea's *History of the Catholic Church*, (iii, 333.)

For Asylum, see Dr. Shea's *History* (ed. 1856, 292–94;) *History of the Catholic Church*, by the same, (ii, 447, 448;) the *I. C. B. U. Journal*, (No. 155,) for December 1, 1884.

B.—Some bibliographical notes on Rev. Pierre Huet de la Valinière.

For a great deal about this missionary see Shea's *History*, (ii, 145, 191, 275, 282, 283, 431, 432, 466, 475;) the *Amer. Cath. Hist. Researches*, (xi, 98–102;) Finotti's *Bibliographia*, and the *U. S. Cath. Hist. Magazine*, (vi, 146.) In his *Researches*, (i, 33,) Father Lambing states that in his travels westward from Philadelphia, in 1786, Fr. Valinière—the first priest, (he says,) who visited Pittsburg, Pa.,—walked thither the whole way. (By an error, I judge, the *Researches* gives his name as "Vilmière.")

C.—List of Mechanics and Workmen employed on St. James', from 1819 to 1821.

Should the reader, a lover of economics, desire to learn still further of the builders of the temple of St. James',—of those

who were instrumental (though many of them in very humble capacity) in rearing this woodland sanctuary of the Most High, let him run over the following pages. They will tell him of the workmen engaged on the church,—of the mechanics and laborers, and the wages they got for their toil.

These tables (it may be observed,) have been drawn up from a mass of papers,* some in English, but the most of them in French, as tally-sheets and time-lists kept by the foremen in charge of the work, besides bills—a few only of which have been preserved, that were presented by the workmen themselves.

LIST OF MECHANICS AND WORKMEN.

SAMUEL MAXIM, carpenter, helped frame the church; for 17 days work (at 10 shillings a day) he was paid $21.25, as per bill dated June 8, 1819.

HEZEKIAH BASSETT, carpenter, helped to frame and finish the church on which he was employed 118¼ days; for hewing timber he charged $1.62 a day; his bill for "fixing the altar and pulpit," dated April 20, 1820, was $13.00. (On January 10, 1820, the Trustees, S. Quilliard and J. B. Bossuot, gave Bassett a due bill, payable on demand, for $149.18; the bill was paid on February 2, 1821.)

JOSEPH HUBBARD, carpenter, worked with Bassett in the spring of 1820, in "fixing the altar and pulpit," for which he was paid $5.06 on December 2 following. (He was a contributor to the church.)

VIRGIL BROCKS,† (elsewhere written "Broock," but should be Brooks,) carpenter; was employed in May, 1820, in "fixing the altar and pulpit," for which he was paid $5.50 on November 8 of the same year.

GEORGE DAWSON, carpenter, an apprentice of Bassett's; worked 122 days at a dollar a day.

BAPTISTE, (likely the same as Baptiste Poiriers,) "le maitre charpentier" in the account books, received $1.62 a day. (He was one of the contributors to the church.)

DAVID HERENDEEN (named sometimes in the accounts "Aren Deen") was a carpenter, and helped frame and finish the building, at which he worked 68½ days at a dollar a day. On August 31, 1819,

* The originals deposited by Mr. Goodale in the church-archives at St. James' have been referred to (along with others) on an earlier page.

† From Haddock's *History* I learn that "Virgil Brooks," (presumedly the same as the "carpenter" in the text,) came to Carthage in 1820; was for many years justice of the peace, and known as "Squire Brooks;" he was the first village president of Carthage in 1841; and died February 5, 1865, aged 75 years. Mr. Brooks was a Presbyterian. (See pp. 769, 810.)

Treasurer Quilliard gave him a due bill for $34.68, in settlement of his wages.

Michael Cummins, "joiner," finished the inside of the church; prepared it for the lathers; tinned the roof, and put up the seats. The date of the last payment made to Cummins is January, 1822.

Daniel Duggan made the "Book Step for Alter,"—his contribution to the church.

——— Smith, plasterer, whose bill of $63.83 for plastering the church, was presented to the trustees in December, 1825.

Silvain Quilliard, the church treasurer and secretary of the trustees of St. James', furnished a man and three pair of oxen, at six shillings a day (for the man's service) and another six (for the oxen); he is credited also with hewing timber, quarrying stone, at 62½ cents a day, and with hauling. Mr. Quilliard's name has been met with very frequently in the church records. (He was a contributor to the church.)

Louis Deshotel charged 12 shillings for the use of two pair of horses and 12 for the service of two men engaged in hauling stone. (He was one of the contributors to the church.)

François Deshotel charged $7.50 for five days' work in hauling stone and timber with one pair of oxen. (He was one of the contributors to the church.)

Louis Bossuot, son of John Baptist Bossuot, worked at 62½ cents a day.

Samuel Pains, employed by the Balmats, got $1.50 a day.

——— Pike, George Olney, and ——— Farington, or Ferrington, all employed by the Balmats, got 50 cents a day.

François Desvois (elsewhere, though wrongly, written "Desvoisoux"), laborer, hauled lumber, for which he charged $3.75 for two and a half days' use of his oxen. (He was one of the contributors to the church.)

Jean Saure (or Saür), laborer, got 75 cents a day for "diging stones." (He was a contributor to the church.)

Basile Desrosiers, laborer, was paid $1.88 for three days' work—"helping loading stones." (He was a contributor to the church.)

John (Jean) King, and ——— Cline, both laborers, were paid, one 62 cents, the other 62½ a day.

Pierre Willet (the same I judge as elsewhere is set down (phonetically) by the name of "Peter Olet.") There were two parties of this name, known respectively as "Willet Senior" and "Willet Junior," employed "in diging stones" at 62 cents a day.

Orrin Croak, a workman, named in the accounts of J. B. Bossuot, with whom he boarded 123 days, as "Orrim" Croak.

PIERRE M. AND DESIRÉ* BALMAT boarded the hands, (employed on the church, and in hewing timber,) at the rate per head of 31 cents a day. For digging stone Pierre charged 75 cents a day. Among other items in their bill is one for a "gallon & Demi of Whiskey $1.12." (Both Balmats are among the contributors to the church.)

JOHN BAPTIST BOSSUOT, one of the first trustees of St. James', kept a boarding-house for the hands employed on the church, whom he charged (as appears from his bill) $2 a week. With him lodged George Dawson, for 23 days; David Herendeen, 69 days; Samuel Maxim, 18 days; Hezekiah Bassett, 120 days; and Orin Croak, 123 days. For the lime used in the building—59 bushels, Bossuot received $14.75, (at the rate of two shillings a bushel;) for "digging stones," he charged 62½ cents a day; and for hewing timber and hauling, $1.50 a day. Bossuot was one of the earliest contributors to the church. We may notice here that Bossuot was elected, in 1807, at its first town-meeting one of the three assessors of Le Ray; and also one of the assessors of Wilna.† In the Sketch the reader will have come across some notes of his life.

D.—Choristers of the Musical Association of Carthage, N. Y., 1865–1869.

Besides the four solo-singers named in the Sketch, other members of the Musical Association of Carthage in the 60's were the following:—*sopranos*—Misses Mary, Lizzie, Kate and Jane Fitzsimons, Fanny Gallagher, Bridget Sullivan, Mary Ann Whalen, Lizzie Collins, Helen McCormick, Mary Jane McQuillan, Mary Hogan, Jane Benoit, Ellen Coughlan, besides Mrs. Andrew Fitzsimons and Mrs. —— Benoit; *altos*—Misses Kate McGowan, Julia Kapfer, Kate Detamble, and Mrs. George Kapfer; *tenors*—William Barry and Henry Haberer, Jr.; and *bassos*—George Kapfer, Henry Haberer, Sr., James Walsh, Andrew Fitzsimons, James Neary, Martin Detamble, and Edward Marilley.

E.—Musical Program given in St. James' Church at Carthage, N. Y., on Thanksgiving Night, November 29, 1866.

The program was as follows:

* In his *History* (p. 816) Mr. Haddock referring to Desiré Balmat, whom however he wrongly calls "Disere Balmont," gives his first name as "Jean," who (he says) was born in the St. Antoine district in Paris, about 1776, of well-to-do parents. In 1796, Desiré came to America, whither he was followed by his parents the year after. At first he lived at Utica; then, in 1798, he removed to Castorland, and in 1803, to Carthage.

† See Hough, (*ut supra*,) pp. 190, 299.

PART I.

1. OVERTURE (organ) *Cherubini*
2. O GLORIOSA (full choir) *Lambillotte*
3. LAUDAMUS TE (soprano solo by Miss E. C. Lajeunesse) *Bagioli*
4. ORGAN SOLO (for the display of the various stops) *Dumouchel*
5. O SPONSE MI (duet) *Neukomm*
6. GRAND TANTUM ERGO *Rossi*

PART II.

1. WEDDING MARCH *Mendelssohn*
   (organ duet by L. A. and A. E. Dumouchel)
2. QUID RETRIBUAM (solo and chorus) *Lambillotte*
3. O SALUTARIS
   (solo soprano by Miss E. C. Lajeunesse, sung by the same)
4. CANTABILE (organ duet by L. A. and A. E. Dumouchel) *Chopin*
5. "GIVE EAR UNTO ME" (quartet) *Neukomm*
   Misses P. Haberer and K. McGowan, and Messrs. G. Kapfer and William Barry)
6. AVE MARIA (soprano by Miss E. C. Lajeunesse) *Rossini*
7. GRAND CHORUS *Louis Selle*

F.—Inscriptions—names and dates—taken from the tombstones around St. James', with a few others copied from the graves in the new cemetery (outside the village.)

NOTE.—The asterisk (*) denotes the inscriptions from the new cemetery.

CHRISTIANA, wife of Robert Boid, died March 30, 1847, aged 67 years.

JUDY, wife of Michael Boil, died March 2, 1843, aged 40 years.

ANN, daughter of Michael and Judy Boil, died August —, 1832, aged eighteen months.

*JOHN BYRNES, died February 25, 1865, aged 67 years.

*THOMAS CARROLL, of Pinckney Corners; and Mary, his wife, born December 12, 1825, died January 24, 1891.

PETER CASTLES, *died September 16, 1847, aged 55 years.

BRIDGET CASTLES, daughter of Peter and Bridget Castles, died March 31, 1851, aged 25 years.

WILLIAM CLARK, died April 4, 1854, aged 84 years. Born in County Meath, Ireland.

MARY, wife of William Clark,† died February 3, 1856, aged 80 years.

MARGARET, wife of James Connor, died May 1, 1854, aged 40 years.

NANCY, wife of Patrick Corbett, died January 28, 1810, aged 37 years.

*JOHN DETAMBLE, [German], born 1821, died 1892.

* The above is the name of Peter "Castel," so reads his autograph, as we have noted in the Subscription List, No. I., (given in the text).

† These two were the parents of Rev. Michael E. Clarke, one-time rector of Carthage.

OWEN FARLEY, died October 2, 1846, aged 67 years.

MARY, wife of Owen Farley, died January 13, 1858, [age not set down.]

PATRICK FINLEY, born in Slane Parish, in County Meath, died October 14, 1860, aged 72 years.

JOHN FOLEY, of Dublin, Ireland, died January 14, 1851, aged 77 years.

CATHARINE, wife of John Foley, of County Navan, died January 16, 1829, aged 49 years.

* PETER FOLEY, born August 15, 1826, died December 23, 1891.

* LAWRENCE FOLEY, [brother of Peter], died February 12, 1864, aged 67 years.

* EDWARD GALVIN, * born April 22, 1796, died August 18, 1872.

* MARY, wife of Edward Galvin, born March 20, 1793, died August 25, 1872.

* EDWARD GALVIN, [son of Edward and Mary,] born June, 1830, died ———, 1880.

* JOHN GALVIN, [son of Edward and Mary,] born March 16, 1823, died at Archipelago, January 13, 1852.

MARY, daughter of Richard and Bridget Giblin, died April 28, 1857. aged 18 years, one month and twelve days.

ELLEN, wife of Thomas Howard, died April 9, 1862, aged 80 years.

* MARTIN JAMES, born 1827, died 1891.

* PATRICK KENNA, died February 10, 1836, aged 78 years.

* ROSE, wife of Patrick Kenna, died February 15, 1837, aged 68 years.

* GARRETT LYMAN [resident at Sterlingville] born 1818, died 1888.

OWEN MCCANNA died October 13, 1858, aged 49 years.

MARGARET, wife of Owen McCanna, died June 6, 1859, aged 41 years.

JAMES MCCULLEY died June 17, 1845, aged 35 years.

PAUL MCMANNIS died January 28, 1843, aged 63 years.

BRIDGET, wife of Paul McMannis, died November 27, 1832, aged 48 years.

JOHN, son of Peter and Julia Murthe, died February 25, 1855, aged 20 years, one month and twenty-five days.

MARGARET O'BRIEN, born in county Waterford, died July 6, 1862, aged 29 years.

* BERNARD REYNOLDS born 1834, died 1891.

PATRICK RILEY died March 5, 1836, aged 49 years.

PETER RILEY died July 23, 1856, aged 26 years.

THOMAS SHAFRY died December 22, 1848, aged 40 years.

MICHAEL SMITH died June 6, 1843, aged 47 years.

MICHAEL, son of Michael and Mary Smith, died April 23, 1849. [Age not set down.]

BARBABY [*sic*], wife of James Smith, died February 18, 1850, aged 20 years.

* The name of this old Carthaginian is in the Subscription List, No. II. It has been met too elsewhere on our pages more than once.

*PHILIP SULLIVAN died April 12, 1880, aged 85 years.

*CATHERINE, wife of Peter Sullivan, died August 20, 1888, aged 80 years.

*JAMES WALSH, died November 2, 1869, aged 80 years.

*PATRICK WALSH died August 7, 1888, aged 78 years.

*MARGARET, wife of Patrick Walsh, died October 24, 1850, aged 40 years.

G—Summary of the Baptismal and Marriage statistics of St. James' from 1849 to 1871, (as recorded in Volume One.)

The registrations (numbered below) for each year between 1849 and 1871, represent the Baptisms and Marriages recorded by these five clergymen—Fathers Power, (1849-1852;) Roche, (1852-1855;) Clarke, (1855-1862;) Barry, (1863-1869;) and Connelly, (1869-1870,) the regular incumbents of St. James', for the periods named.

NOTE.—But notice that for a short while in 1862 and 1863, before the arrival of Fr. Barry, St. James' was cared for by the following clergymen, all apparently in only temporary charge, viz.:—Rev. P. O'Reilly, who baptized twenty-one persons, and married five couples; Rev. J. Hogan, who baptized once; and Rev. F. Daly, three times. In 1863, during Fr. Barry's rectorship, one Fr. Clement married once. In 1867, Rev. Joseph M. Leseu baptized once. In 1869, after Fr. Barry's departure, Rev. J. J. Brennan baptized once. While in 1871, the year after Fr. Connelly's leaving Carthage, a Rev. T. Daly witnessed a wedding.

	YEAR.	BAPTISMS.	MARRIAGES.
POWER.	1849	[none]	1
	1850	26	11
	1851	68	6
	1852	7	1
		101	19
ROCHE.	1852	36	5
	1853	96	14
	1854	90	18
	1855	39	2
		261	39
CLARKE.	1855	55	4
	1856	82	12
	1857	48	13
	1858	47	8
	1859	47	21
	1860*	42	12
	1861	36	3
	1862	36	6
		393	79

*The Civil War (during the years 1860-1864) influenced the vital statistics of Carthage, as well as other places. Hence in part is due this lessening of the figures, especially the marriages.

BARRY.	1863	42	7
	1864	81	15
	1865	80	10
	1866	76	12
	1867	79	15
	1868	69	10
	1869	79	10
		506	79
CONNELLY.	1869	10	5
	1870	[none]	2
		10	7

Total Baptisms in the *Registers* from March 14, 1850, to December 31, 1869, (including the twenty-seven in the Note) **1,271**

Total Marriages (in the same) from August 6, 1849, to August 6, 1871, (including the seven in the Note) **223**

The yearly average of Baptisms and Marriages by each clergyman is as follows :—

Rev. Michael C. Power—Baptisms, 50+ ; Marriages, 5+.
Rev. Maurice Roche—Baptisms, 87+ ; Marriages, 13.
Rev. Michael E. Clarke—Baptisms, 56 ; Marriages, 11+.
Rev. Michael Barry—Baptisms, 84 ; Marriages, 13.
Rev. William Connelly—(Data trivial.)

H.—Succession—Lists of the Rectors of St. James' at Carthage ; and the priests that there ministered with them.

NOTE.—The following are the names of the clergymen, who, it is likely, (as we noted in the text,) ministered to the Faithful in the district of Carthage prior to the founding of St. James', in 1818 :—

(1) Abbè Picquet
(2) Pierre Huet de la Valinière
(3) P. M. Mignault
(4) Pierre Joulin
(5) Michael Carroll
(6) Michael O'Gorman
(7) Patrick McCormack
(8) Patrick Kelly

The following are the secular priests (in charge of St. James') from 1820 to 1874. As the reader will have observed in the body of this sketch, the succession-line of Carthaginian missionaries, from the earlier year to 1849, is not based in every instance on indisputable records. Despite the care taken by the writer other names perhaps should be added before 1849. Moreover the reader will find omitted here the names of merely visiting clergymen such as were given in the sketch from 1862 to 1874. (The date added to each name marks the first appearance of the missionary in the sketch.)

9. John Farnan	1821	21. ——— Waters	1837 (?)
10. Richard Bulger	1822	22. Philip Gillick	1840
11. William Beecham	1825	23. John O'Dowd	1843
12. James Salmon	1825	24. Matthew W. Gibson	1844 (?)
13. Patrick Kelly	1827	25. Francis P. McFarland	1848
14. ——— Fitzsimmons	1831 (?)	26. Michael C. Power	1849
15. James B. Cahill	1832	27. Maurice Roche	1852
16. ——— Simon	1833	28. Michael Edward Clarke	1855
17. Walter Joseph Quarter	1834	29. Michael Barry	1863
18. Francis O'Donoghue	1835	30. William M. Connelly	1869
19. Michael Gilbride	1835	31. Michael J. Griffith	1871
20. Thomas Daly	1836		

The following are Augustinians:—

(1) John J. Fedigan, first rector, January, 1874, to September, 1877; with him part of the time was Brother Thomas Burns, laic, (deceased August 5, 1892, aged sixty-one years;) assistant—Thomas A. Field, December, 1875, to September, 1876.

(2) Francis J. McShane, second rector, September, 1877, to July, 1882; assistants—Michael M. O'Farrell, (deceased August 28, 1881, aged thirty-nine years,) July, 1877, to December, 1878; Edward A. Dailey, July, 1880, to July, 1882.

(3) Edward A. Dailey, third rector, July, 1882, to January, 1883.

(4) Patrick A. Lynch, fourth rector, January, 1883, to August, 1885; assistant—Patrick A. Carr, December, 1884, to September, 1890.

(5) Patrick J. O'Connell, fifth rector, (deceased February 25, 1895, aged forty years,) August, 1885, to July, 1890; assistants—Patrick A. Carr (as above); James A. Leonard, (deceased March 22, 1894, aged thirty-two years;) July, 1889, to May, 1890; James F. McGowan, May, 1890, to February, 1891.

(6) Patrick A. Carr, sixth rector, July, 1890, to July, 1894; assistants—James F. McGowan (as above;) John P. Gilmore, (deceased December 21, 1897, aged fifty-four years,) November, 1890, to July, 1891; Joseph T. Moriarty, August, 1891, to July, 1894.

(7) William J. Morrison, seventh rector, July, 1894, to June, 1895; assistant—Daniel J. Leonard, July, 1894, to August, 1895.

(8) Francis J. McShane, eighth rector, (second term) June, 1895, to July, 1898; assistants—Daniel J. Leonard (as above;) John H. Devir, August, 1895, to May, 1897; Michael A. Ryan, May, 1897, to July, 1898.

(9) Francis A. McCranor, ninth rector, July, 1898, to the present; assistants—Joseph T. Moriarty, July, 1898, to the present; Daniel J. Murphy, November, 1898, to the present.

ANNUAL ADDRESS OF THE PRESIDENT.

The Rev. H. T. Henry.

In deference, or perhaps I should rather say, in obedience to a tradition which has obtained in the Annual Meetings of our Society—a tradition gradually acquiring all the force of a law—I venture to say something about the work and the prospects of the Society.

In speaking of the work of the Society, I feel that I am in imminent danger of merely anticipating the accurate and always interesting Annual Report of the Secretary, embodying, as it is its province to do, the Reports of the various Standing and Temporary Committees, in an admirably digested and summary form. I shall therefore confine myself to bespeaking your earnest attention to that report, and to emphasizing one or two of its lessons. It might well seem a work of supererogation to do this; for the Annual Report of the Secretary is, if we look at it rightly, nothing less than a chapter of the biography of the Society. We are making history as well as chronicling it; and it seems to me that a chapter of the history we are making should be of more interest to us than almost any chapter of the history which it is the aim of this Society merely to chronicle.

And yet I am not far from a conviction that in historical, scientific, and literary societies, as distinguished from business and financial associations, the Secretary's reports are very generally tolerated only as unpleasant concessions which must be made to a dry-as-dust spirit of formalism traditionally attaching to all permanent organizations. I know that (if I may be permitted to intrude my personal recollections in this place) such was my opinion up to the time when a closer familiarity with the internal operations of our Society led me to perceive what an accurate vital record such a Report really

is ; what lessons it could teach of thankfulness for the past, of a mingled confidence and apprehension for the future.

Its clearest, although perhaps its least obvious lesson to the careless listener or the hasty reader, is that of the splendidly organized condition of our Society. No business, whether historical or financial in character, falling properly within its scope, is dealt with in a haphazard spirit. We are not a *rudis indigestaque moles*, but an organic entity, possessed of instrumentalities as distinct in character and operation as are the specific ends they seek to attain. The list of Standing Committees will show us what admirable foresight was displayed in the districting of the fields of labor and in the character and distribution of work among these committees.

It is a pleasant thing to be able to add that the printed lists of these Committees represents, not a brilliant dream and an unpractical hope of the organizers of the Society, but the simple statement of an accomplished fact. They are constantly and efficiently performing the specific tasks allotted to them. And these tasks are not few ; and in many instances, are not easy of accomplishment. Such functional activities are in some cases almost as exacting with respect to time and attention and experienced ability as are the demands of a business or a profession. Our appreciation, therefore, of the splendid self-devotedness of those to whose care has been consigned the internal direction of affairs in the Society, must surely receive an added emphasis when we reflect that the work done by them is at the expense of what well-earned, but always scanty, leisure may be found in a business or in a professional life. The manifestation of such a zealous spirit should be esteemed a sufficient assurance that our Society is a living one.

The best fruits of such a zealous activity are not always those which attract the eye and please the taste. No expedient has been neglected, no experiment has been left untried, in our efforts to awaken and to stimulate an interest in historical work along Catholic and American lines. We are ploughing and sowing—and we may confidently expect rich harvests in due season ; but although such a labor is not the least part of

our activity, it is one which, in the very nature of things, must be patiently expectant in character.

It is a pleasure, meanwhile, to stimulate our hope by a contemplation of some of the fruits already gathered and garnered. Our RECORDS are a constantly growing testimony to this zeal and its attainments. They form already a valuable library of Catholic Americana, and give promise of still more valuable garnerings in the future. The current issue (Dec., 1898,) presents us with the first fruits of investigations now being made in the Vatican Archives by our Roman Correspondent, the Rev. Umberto Benigni whose splendid qualifications for his work were discerned in the fact that he has been for some years engaged in similar work in the Vatican, and that he brings to his task experience, learning, and a familiarity with the languages in which these sources are written or commented upon. He has discovered chronological and geographical errors even in such a work of classical authority as the *Series Episcoporum* of the learned Benedictine, Father Gams. In our December RECORDS are printed *verbatim* the documents of the Consistorial Congregation's ACTA relating to the establishment of the first episcopal sees in America. These documents are historical sources of unique authenticity and unexceptionable authority. They were inaccessible to such patient and accurate students and scholars as Father Gams; and it is not strange, therefore, that errors should be found in all of the works that have been considered authoritative in such matters. We earnestly bespeak the attention of our members, and of the learned world generally, to these documents and to the errors which, by virtue of their silent witness, must be corrected.

Our Library is growing steadily, both by purchases and by gifts. I am tempted to enlarge on this suggestive theme; but I fear that I am making too serious demands on your patient courtesy; and yet I am compelled to notice the rich evidence of our growing recognition, displayed in the many gifts made to our Library. I need but mention some of the most valuable. We have received, very recently, the one hundred and five volumes of the now scarce and extremely valuable Records

of the War of the Rebellion; also the rare and equally valuable series of the *Civiltà Cattolica*, a great storehouse of Catholic history; and the splendid set of the "World's Best Literature." Such gifts are an indubitable testimony to a widening recognition of our purposes and our success in their pursuit.

As I am dealing now only with the most obvious features of our activity, I must pass over in silence the work of the other Committees—the learned industry expended in Historical Research; the careful, business-like methods followed in our financial affairs; the wise expenditures and prudent supervision which have made our Hall a pleasant as well as a suitable home for our historical treasures.

There is reason to believe that the very successful Course of Lectures given in our Hall, as well as the highly creditable Promenade Concert organized and carried through with signal ability and taste by the Committee on Receptions and Entertainment, have served to bring our work prominently before the notice of our Catholic population to stimulate interest in it.

I desire to speak briefly of another encouraging evidence, or at least basis of hope, that our work is gaining ground steadily. It has long been our wish to see the ecclesiastical seminaries and colleges taking up seriously the study of the History of Catholicity in America. It is therefore gratifying to be able to chronicle the establishment at our great Theological Seminary of St. Charles Borromeo, at Overbrook, of an American Catholic Historical Circle. The work it is engaged in is not of that quasi-selfish character that looks first to the personal improvement of its members, but rather borrows its distinctive inspiration from the altruistic character of our own Society. Its members are engaged in indexing some forty odd volumes of pamphlets relating to the history of the Church in America, stored inconspicuously in an alcove of the Seminary Library; as well as in indexing current literature pertaining to Catholicity in any way. Its work at present is humble enough; but it does aspire to be a leader—or at least an object-lesson to other seminaries—in the field of such indexing work as the future historian of the Church in

America should else have to perform single-handed, and therefore either not at all, or at best indifferently.

And now, in concluding this hasty sketch of some of the encouraging features of our activity, I feel that it is needless to remind you of the fact that I have confined my remarks to but a few of the lessons of gratification we may draw from the Report of the Executive Board. We can therefore begin, with renewed zeal, to write a new chapter of the history of our Society.

SOME SOUTHERN CITIES (IN THE U. S.) ABOUT 1750.*

(From an unpublished French Manuscript, written 1751–1753, in the possession of V. Rev. Henry Picherit, of Vicksburg, Miss.)

Prepared by Rev. Conrad M. Widman, S. J.

NEW ORLEANS, THE CAPITAL OF THE COLONY AND THE SEAT OF GOVERNMENT AND THE COURTS OF JUSTICE,— ITS ORIGIN AND PRESENT STATE.

In 1718, Monsieur de Bienville, General Commandant of Louisiana, arrived with six vessels, loaded with provisions and men. These were thirty workmen, all convicts; six carpenters and four Canadians. There were also Monsieur Pradel, appointed Commander of the future city; Monsieur Chassin, Intendant of Commerce; and Monsieur Dreux, who was the

* The manuscript from which the following is taken was purchased about fifty years ago, in France, by the Rev. Adrien Planquette, the well-known missionary to the Choctaws, and poet of New Orleans. At his death, Pére Planquette bequeathed the manuscript to his friend, Very Rev. F. Picherit, who has translated it.

The book consists of two hundred and two pages in quarto, and an appendix of twenty pages concerning Cayenne. The book contains seven letters written from 1719 to 1753, and addressed to various persons, therefore many of the author's statements occur repeatedly, often in the same words. Many of the facts he gives are already well-known, and have been correctly stated by de Pratz, Martin and Gayarré, the historians of Louisiana.

But the work is specially interesting from the author's judgments on contemporary persons and events, wherein he is frequently at variance with the published history. A curious feature of the book is his singular theory concerning the origin of the American Indians and of the colored race.

The book was put together between 1751 and 1753, from copies which he had preserved of letters formerly written. The name of the author is not distinctly given; but it is probable that he was called Darby, and that his descendants are still living in Louisiana. It is not likely that he was connected with William Darby, who published a History of Louisiana, at New York, in 1817.

The author of the manuscript says that he is an Englishman, and one of the letters was translated from English into French. His French, though not free from occasional errors of spelling and some irregularities of expression, is remarkably

first to establish a plantation at about one and a quarter leagues from New Orleans; that he called *Gentilli*, now commonly written *Gentilly*.

M. de Bienville cut the first cane, MM. Pradel and Dreux the second, and tried to open a passage through the dense canebrake from the river to the place where the barracks were to be.

A child by the name of Belair was the first babe born in New Orleans, and a certain Bencoutes and his wife were the first couple married here.

The whole locality was a dense canebrake, with only a small pathway leading from the Mississippi to the Bayou, now Bayou St. Jolin, communicating with Lake Pontchartrain. (See Map of New Orleans in 1719).

1723. Up to that year nothing was cleared yet except a small space on the river-front, where a few log cabins had been put up without order. But in 1723, M. Pradel had at last laid out a plan for the city, and some sort of streets were drawn. Some frame houses were built on wooden posts, with chimneys and walls of dirt. The Company built a house for the government that was afterwards destroyed by the fire of 1746. The Intendant put up some storehouses, all frame-work. There was also a commodious windmill, and several horse-mills to grind corn, which subsequently fell into ruin by the carelessness of the owners.

1727–1728. The city properly commenced only in this year when Monsieur Perré (*sic*) arrived as Commandant. Brick-yards were established in the vicinity; lime was made out of shells; lumber was brought in from every direction. Houses were now built of wood, with chimneys and posts of brick.

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idiomatic, and confirms his own claim that the language, as well as the manners of the colony were nearer Parisian refinement than those of many towns of provincial France.

He came to Louisiana in 1718, with forty workmen engaged for the colony; and under the various administrations he held several offices of trust, for example, directed the building of forts and levies and acted as trustee to the church of New Orleans—an office of which he felt not a little proud. He seems to have owned a considerable plantation somewhere between Natchez and New Orleans. He was in correspondence with some scientific men of the age.

The manuscript looks as if some one had tried to prepare it for publication as a continued history, by cutting out some passages and joining others. But it has been restored until it is complete, all but two or three leaves, and is quite legible.

1731–32. A jail was erected, all brick, and two or three other two-storied buildings. These were followed in the next year by other brick buildings for the government, the soldiery, etc., all in brick, two stories high, and with verandahs in front and behind. They were covered with shingles, except the government buildings, the presbytery, hospital and convent, all which had tile roofs.

The church is a frame building, neat enough when first built, twenty years ago ; but now its foundations are giving way, and its space is insufficient for the increasing population, though in 1751 galleries have been built, which give considerably more room.*

A second bell has been added lately, cast on the spot. The edifice is in the form of a cross, much like the church of the Cape (Haytian) with a chapel and small altar on either side. The High Altar is in the Roman style, in wood, neatly carved. The house of two Capuchins, near by, is a fine two-story brick building, as is also the Jesuit residence, outside the city.

The Ursuline Convent is a fine structure also, two stories high, with an attic ; but it is only a frame building, the foundations of which are not solid. Hence the necessity of providing a new convent in the near future.

There are several spacious gardens, especially around the government buildings, the Intendance, and the convent.

The Place d'Armes is a square park of fifty toises (about three hundred and twenty feet), on the river front. It has streets on the four sides, formed by the river west ; the presbytery and church east ; and the prisons, barracks and guardhouse north and south.

The following are the names of persons buried under the church, before it was built and since.

1721.—M. Alcas, Director of the Lausse (?) concessions.

1723.—M. Sauvoy, Royal Commissary.

1726.—M. Paugier, Knight of St. Louis, Chief Engineer, (the same who made the plan of the city.)

*I have had the honour of being appointed one of the trustees, and have served as such in 1747 and 1748. (Foot-note of the anonymous author.)

1730.—M. de la Chaise, Commissary Royal and Director of the Company.

1734.—Rev. F. Raphael, Superior of the Capuchins.

1737.—Rev. F. Phillippe, his successor.

1745.—Madame Noyant, and 1751, her husband, Lieutenant of the King.

1750.—Rev. F. Charles, Superior of the Capuchins.

1751.—Rev. F. Matthias, parish priest.

1752.—M. Chauvin, Trustee in active service.

1752.—M. Michel, Commissary of the Navy and acting Intendant.

The city of New Orleans is situated at the summit of the Crescent, almost semi circle, formed by the course of the Mississippi. It does not, however, follow the direction of the river, but forms a rectangle in straight lines. Its area is 622 toises by 236, (3,977.6 ft. x 1,509.1 ft.). It has five streets in length, intersected by eleven in width, which altogether form forty-three blocks of 300 feet square,* counting twelve half blocks behind the church, of which eight or nine are occupied by officials of the church or the Government.

The remaining thirty-four are divided into twelve lots each, 20 x 10 toises, (127.9 ft.x 63.9 ft.,) so that we obtain 408 lots sufficiently large for dwellings with each a small garden and back yard. All the lots are taken, and most of the dwellings are built. The ground is lowering towards the woods which would give a certain facility for drainage, if the streets were paved, or, at least, ditches were dug on both sides of them; because the ground is so loose that with the slightest rain the streets become impassable. Some paving has already been done.

The levee on the river-front is a good protection against overflows, and affords a pleasant walk along the river. It extends upwards as far as the Jesuit plantations, and below to plantations belonging to private individuals. The town can be extended east towards the woods, where there are some habitations already, and the streets are being prolonged. It

* Not counting the Parade Square. The author seems to have made a mistake. In the map accompanying his manuscript, and in another given by Gayarré the number of squares is sixty-six, including the Parade and Church Square, *i. e.*, six squares in width and eleven in length.

would be in the interest of the proprietors to clear land all around and favour the extension of the city limits.

Bricks are now made all around the city ; lime is to be had in abundance ; sand is continually carried to store by the river, and lumber is brought in from any where.

Paris fashions are prevailing in New Orleans. Our people are instinctively adopting the manners and language of the French Capital. There are dances, balls, amusements and social meetings in no wise inferior to those of the foremost French cities. Like their French cousins, our young people are fond of dancing, music, and anything which brings them out of home. Workmen and their wives treat each other as gentlemen and ladies, and their manners and costumes do not belie their pretensions, and no one objects to them. Even the French language spoken among the Creoles is now more correct than in any other part of America.

We have markets and butchers' shops, with ample supply of fowls, turkeys and other game. Spring chickens sell for twenty-five sous apiece ; turkeys four livres, more or less. During winter we have game of every kind at the lowest price. Fish are becoming very common ; they are sold at the same price as meat.

The city has four companies of soldiers, generally well-equipped. Their officers, appointed by the King, are Messieurs Demorand, du Breuil, Saint Martin, du Manoir,—Captains, and M. Voisin, Major.

Mobile is the second city of the colony, and existed about twenty years earlier than New Orleans. It is well fortified ; its fortifications and other Government buildings have been erected by M. Olivier Flamand (?). The inhabitants merely cultivate what they themselves need for their subsistence. They have some traffic with the Spaniards. Their great resource is breeding of cattle which they bring in great numbers to our markets. They also manufacture excellent cheese. Mobile is the seat of a Governor and Intendant. It is not situated on the Gulf itself, but on a bay more to the north.

Illinois Post is situated on the Mississippi at some four hundred leagues (1,110 miles) north of New Orleans, about half-

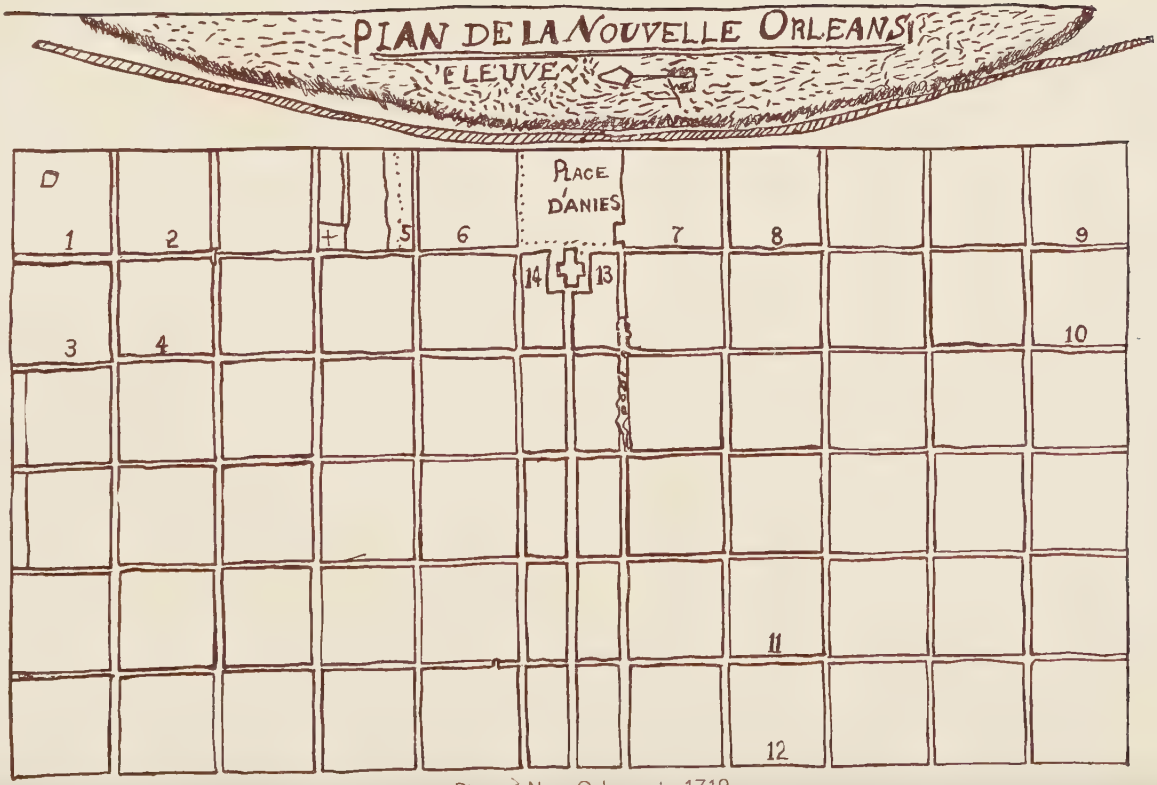
way between New Orleans and Canada. The settlement is well peopled, and older than New Orleans. The soil and climate greatly resemble those of France, and the products are about the same, especially wheat. They have also lead and salt mines, the latter yielding salt enough for the colony. Lower Louisiana receives from Illinois some eighteen or twenty wagon-loads every year of flour, pork and furs.

Natchez. Since the massacre of the French (1729) by the Natchez the place is nearly abandoned. There are no houses or anything else to remind us of the former French settlements. The fort, situate near the river, is the only place permanently inhabited. A small tribe of Indians, called *Aufaugoulas*, or simply *Auffaux*, (*sic*) have their encampment in the neighbourhood. The fort is over fifty feet above the Mississippi, and all the country around is hilly and undulating. In the beginning many reasons were urged, *pro* and *con*, the plan of making this the capital of Louisiana. It is about fifty leagues from New Orleans. It produces maiden-hair, used in medicine, and wild hops for brewing beer, with large quantities of strawberries. The soil is black and well situated for growing tobacco. At a distince from the river is found timber of rare quality, and the woods are peopled with red partridges, a species not to be found farther South.

Natchitoches, situated also about thirty leagues from New Orleans, is the nearest settlement to the Spanish Post of Las Adayes. It is one of the oldest settlements of the French. It produces bear's grease, tobacco and some furs: the Spanish coin which circulates here comes principally through Natchitoches.

Pointe Coupee is a fortified town on the river, established after the defeat of the Natchez, and our principal defence against the savages. Tobacco is extensively planted there and made into carrots; it also furnishes a great amount of vegetables to the city. Its distance is about forty leagues.

Les Allemands, a German settlement in the interior, is about ten leagues from New Orleans. It is not a town, but a collection of separate habitations and fields. The inhabitants are a labourious and industrious race to which the New Orleans



Plan of New Orleans in 1719.



Plan of New Orleans in 1719.

people principally look for the provisions to stock their markets.

There are besides some other posts or forts in different localities, destined especially to keep the Indians in respect. They offer scarcely any advantage to agriculture and commerce, besides a small amount of deer skins.*

* The author gives the plan as laid out originally for the city of New Orleans, with streets that can be recognized at the present day. But of this plan F. de Charlevois says in 1722, "The three hundred fine houses and the five parishes, so much vaunted in the *Mercure* two years ago, are, for the present, merely a set of some one hundred miserable shanties; one large wooden shed serving as a warehouse; three dwelling-houses which would be a disgrace to the lowest village in France; and lastly, another shanty, one-half of which was given to Our Lord, but when he had scarcely taken possession of it, it was proposed to lodge Him in a tent."

It would seem as if our unknown author, being conscious of the discrepancy between the regularity of the plan and the actual state of the city, had tried to draw from memory a chart in elevation. This gives us a better idea of the appearance of the little colony in 1719, and to this chart he furnished a key, as follows:

A. Store-house (rough frame building, empty at our arrival), in which we kept our luggage and provisions during six months, because we had no conveyance to go any further.

B. Other warehouses, also of wood, where the Company kept some few articles of commerce.

C. Barracks made of standing boards and posts, with walls and chimneys of dirt (bonsillage) and covered with cypress bark.

The other cabins were for the workmen. In one of them which was situated on what is now the space before the residence of the Jesuits, the Commander, M. de Bienville, lived for several years. It was accessible by a pathway cut through the canes.

AN ALLEGED POPISH PLOT IN PENNSYLVANIA: 1756-7

(From intercepted correspondence.)

SOURCES:

Public Record Office, London—

America & West Indies, N° 81: Secret & Miscellaneous Papers, 1756–61.

Ibid. N° 83: Genl. Webb, Genl. Abercromby, Earl Loudoun, Sir Wm. Johnson, Mr. Atkin, &c. 1756.

Ibid. N° 85: Earl Loudoun, Genl. Hopson & Admi. Holbourne, 1757.

British Museum MSS—

N° 33, 030:

Newcastle Papers, Vol. 345.

In styling the following episode a "Popish Plot," I use that designation in its classic meaning, of a scheme projected by one or more persons with the intention of prejudicing the Catholic body, or at least with the effect of fostering such prejudice against the Catholics. In this broad sense, I have no doubt the episode was a Popish plot; and it serves to throw light on the inquisitorial proceedings of the Earl of Loudoun, while that officer commanded the English forces in America, during the last war of the British colonists with the French Canadians. Whether any Catholic had anything to do with it, I shall leave to the discernment of the reader. It really would seem as if the whole manœuvre were only a gross and palpable trick, which however filled the minds of the great men on both sides of the ocean with the deepest concern, and swelled the volume of secret correspondence during a twelvemonth. There were engaged in the correspondence the Duke of Devonshire in Ireland; the Earl of Halifax and Mr. Fox in London; the Earl of Loudoun, Colonel Stanwix,

Sir Charles Hardy, Mr. Croghan, in America. Suddenly deep silence fell on the agitation, but not before the commonest mind could have seen through the transparent fraud. The Catholics of Maryland were not molested in consequence, nor their estates confiscated; but neither was their condition anywise bettered by the crisis.

At one point of the correspondence, Lord Loudoun tells Mr. Fox (November 22, 1756) of "several People" in Pennsylvania, who were said to be on the road to go and join the enemy; and, a year later, there comes to light the singular transaction of the Quakers with the Indians of the Five Nations. It is reported by Sir William Johnson, from Fort Johnson, January 29, 1758. The communication, purporting to be sent by the Quakers, was so treasonable, and the manner of delivering it to the Mohawks so audaciously public, that it bears a strong likeness to the Popish Plot, wherein all the compromising documents are so written and so despatched, that obviously they were bound to reach the hands of the British Ministers, if they reached any one's hands at all. Hence it may be that the Quaker interest was being exploited by some schemer, in the nature of a pseudo-Quaker Plot. During a hundred years before this time, Quakers and Catholics, the only two bodies of people in the central and southern colonies who were considered to be religiously-minded and to have religious convictions, had always been associated together as troublesome people, as disaffected and treacherous people—presumably because they had principles to hamper them and to prevent them from being either treacherous or troublesome. But, whatever the Quakers did, the political prejudice created against them was never very great; and what would have set the English world in a blaze, if the name of Papists were connected with it, blew over gently as a passing notion; and whether serious or not, as little as possible was said about it.

To speak of the Popish Plot alone, the question arises as to who was the author of the scheme. While the matter was being treated so gravely in London, the great men were in a ferment to identify the Papist traitor. A long category of

names pass under review—Washington, Croghan, Shirley, Sharpe, a Mr. Lydius at Albany, and a Baron Lake Augustus Davis. The Earl of Halifax thinks it clear from intrinsic evidence that the writer of the letters must be an Irishman. The Duke of Devonshire reports that "he is thought to be a Popish Priest." The spectacle of so much treason all round, of so much disloyalty in his Majesty's officers, is positively distressing. Meanwhile, the perpetrator of the fraud hatches his plot in such a fashion, addressing the Duc de Mirepoix in the tone of a Frenchman, though in English, that I have thought he might be one of those Acadian traitors, without whose help the brutal Governor Lawrence might never have done his deed of infamy to the poor people of Acadie. There were such traitors. Mention is made of one in a letter of the following series; and I will add a document from another quarter, which describes the career of such a spy, who may have been the very same person, now operating in Pennsylvania.

Recognizing however the hopelessness of attempts at identification in a plot without head or tail, I shall merely suggest in conclusion a motive, which the schemer may have had in view. It is that, which seems to have operated pretty largely in keeping up the anti-Catholic agitation and urging the penal legislation of Maryland. If the Catholics of Maryland could only be driven out and their property confiscated, individuals of this kind might hope to slip into the possession of a Maryland farm or manor; and, in the case of a spy, the subsequent appeal for a rich pension would have been needless.

The following are the documents alluded to:

(Public Record Office: America & West Indies, N° 81.)

Pages 1-153 of this volume are taken up with the treasonable letters, signed "Filius Gallicae"; and with the correspondence about them.

PP. 13-24. America Jan^{y}. 6. 1756. N° 1. Filius Gallicae "A Mon Seigneur Le Duc de Mirepoix, a Paris." A copy, endorsed: "the original given to the Earl of Loudoun." This is a long story about affairs in America; and the quarrels and bickerings of the English among themselves. "The

English are a most dilatory, indolent people, never in haste, but spend most of their time in drinking and jangling together They call themselves (forsooth) a free People; and indeed, I have found 'em so, for the meanest soldier has as much to say as his officer, there is no Govern^{t}. among 'em." Genl. Johnson is said to be disgusted, "on account of the disputes between him & Shirley," & he thinks of laying down his command. "N. B. General Johnson was borned in Ireland, & has not been in this country above 20 years. . . he is a man ab^{t}. 40 years old, and has his seat in y^{e} Mohawks Country." Had Mons^{r}. Dieskau succeeded last summer—he is now prisoner in New York—he could have "by next spring sent Emissaries privately thro' y^{e} Land to those who are of y^{e} true Roman Catholick faith, of w^{h}. there are great numbers who dare not show their heads." He could also have solicited the negro slaves.

A copy endd: "the original given to Col. Webb."

PP. 9–12. Jan^{y}. 12th. 1756. Same to same. . . . "Vast numbers of Germans imported from Holland" (apparently into Pennsylvania) would be perfectly indifferent whom they served, whether it were France or England, provided only they were paid. Indeed, they would prefer to serve France. There are "vast numbers of Irish," transported from time to time, into Virginia & Philadelphia; "most of these are of the true Roman Catholick Faith." Moreover, "what they call Convicts" have been continually transported & "sold into slavery for seven years—some of these that I have happen'd to speak to, have profess'd the true Catholick Religion, but their Religion is much the same with most of the Hereticks in the Country, who (by what I can perceive) mind no other than getting Money, & may be hir'd to do anything." The Indians are wavering.

PP. 25–34. America, March 1st. 1756. Same to same. A copy, endd: "The original of this Letter was given to the Earl of Loudoun." The postscript of this letter is very characteristic, if the reader's mind is alert to the fraud—as the

Government authorities were far from being at the time when the letter came to their hands. It shows the elaborate precautions taken to make the previous letters reach the Ministers. It also summarizes the contents of the former missives, always throwing in that un-Catholic phrase: "the *true* Roman Catholic Church." It proceeds thus, after the signature:

". . . . . .

Your Grace's most Devoted Servt.
Filius Gallicae.

P. S. I was informed that both my Letters wch were sent to New York was put aboard ye. Nightingale Man of War Bound to London (there being no other Vessel at yt. Time design'd for Europe) wch. did not sail from ye. hook afore ye. 7th Ult.—the hook is twenty Miles from New York Harbour from whence all their Vessells put into Sea—I am not now under ye. least Concern—in case any of my Letters to yr. Gr should be inspected; that it would be a Prejudice to me—for I am from my Behaviour among the English here . . . . . .

I also on sd. Cover mentioned to Yr. Gr ye. great Number of Irish &ca. that have been transported from England to Virginia & Philadelphia for ye. better Peopling the King's Plantations—and also of ye. vast number of Germans, that have been yearly imported from Holland, who are all very poor and are obliged to sell themselves to the Inhabitants to pay their Passage. Most of ye. above People are of the true Roman Catholick Religion & I am persuaded they would rather (from Principle) chuse to serve my Royal Master—I also mentioned to Yr. Gr: that Most of the Hereticks here minded no other Religion than that of the getting Money &ca. &ca. and that I believed they might be hired to any Thing; This I am now ye. more convinced of even among ye. best & richest of 'em—. for being in Company at Club a few Nights ago, where ye. Topick was upon ye. desolate Condition ye. Brittish Colonies Westward were in at present, Many of 'em said in good earnest, that it woud be ye. same thing to them who was their King; whether ye. King of England or the King of France, provided they enjoyed their Estates that they had here unmolested.

I mention this, &ca. to let yr. Gr. see ye. Disposition of some of King George's subjects here, &ca. and what encouragement I have of Success —but I fear I have again trespassed upon Yr. Gr's patience, & again assure Ye. Gr: that it was not my intention at first to draw this to such length."

One of the endorsements to this letter is singular: "Copy of an Intercepted Letter, dated America March 1st: 1756—to

the Duc de Mirepoix. Received March 27th." In less than four weeks from the date inscribed at the beginning of the long letter, it is received apparently in London. It might, indeed, be the copy sent from Londonderry to the Duke of Devonshire in Dublin, & so endorsed by him there. Even so, the time would be phenomenally short. But no notice seems to have been taken of the circumstance. There is no reason to doubt that some Irishman or Scotchman must be involved in the business; for a merchant in Londonderry is selected as the inlet for getting the papers into the hands of the authorities. This would explain the idiomatic turn of the English, and also the manipulation of the means of conveyance across the ocean, which a Frenchman or an Acadian could not have managed so well. A mystic person, "Jas. Allen," who appears as writing an enclosure of directions, March 3, 1756, adds a touch to the strategy of having the letters rightly placed. He says to Mr. Gamble of Londonderry, that he "had neglected a conveyance he had from hence to Holland;" that is, from Philadelphia. And the writer of the letter to the Duke de Mirepoix adds yet another touch: "N. B. y^e^ 1st. & 2^nd^ of this date were Directed under Cover to y^e^. same hands as y^e^. former, but Least they might not be immediately forwarded to y^r^: Grace, I shall deliver this Last Copy to one of my officers, whom I can confide in, to be forwarded to any of his friends in Ireland."

PP. 131–7. America March 19th. 1756. Same to same. A copy . . . . . P. 137. "P. S. I have in my 1st. Letters given Y^r^. Gr: proper directions for me, & have since wrote Y^r^. Gr: to whose care I had sent them, and if Y^r^. Gr: will be pleased to direct To Mr. Pierre Fidell, to be left at Mr. Roemers Coffee House (untill asked for) in New York in America it will without fail come to my hand—1st (sic)."

There are various duplicates of these letters, or of extracts from them, in volume, N° 81. We proceed now to the agitation caused by these letters on the other side of the ocean.

PP. 53–9. Dunk Halifax to Sir Charles Hardy Bart., Governor of New York: Grosvenor Square, March 19, 1756.

Having received from Mr. Fox the intercepted letter, he sends it by the hands of Colonel Webb. Halifax is much concerned at the "treason" all round. There is disloyalty apparently in his Majesty's officers, as Hardy will see by "the other letters Col° Webb has in charge for you". He directs Hardy's attention to certain individuals—a Mr. Lydius of Albany; one Baron Lake Augustus Davis, who has been mentioned as a spy by Pownall. He sends copies of other letters from America, which show that the anonymous writer to the Duke de Mirepoix knows perfectly well what he is talking about. If the Governors, and especially he of Pennsylvania, do not know what is going on, "things must be rotten indeed".

PP. 81–7. Same to same; Grosvenor Square, March y° 31st. 1756. This letter seems to be autograph. The Earl dissects Washington, as far as he knows that officer; but he dismisses him honorably. He thinks the letters are not those of a Frenchman, but of an Irishman: "From the phraseology of the Letters I think it very clear they were not written by a frenchman, as they pretend to be; and from certain words (tho' the Letters are in general well spelt) being spelt according to the Irish pronunciation I am apt to believe the Author of them an Irish man. Mr. Pownall, tho' his name should not be mentioned on the occasion, gives me reason to imagine that one Croghan is the man, and orders have been accordingly given by the Secretary of State for the apprehending him." He hopes the decoy to "Peter Fidel at the New York Coffee House" will catch the man. The Earl cuts up Shirley, who has been employing Croghan a great deal too much; and he says, an honorable order has been sent that Governor to come over to England & give advice on American affairs.

P. 97. The Duke of Devonshire to Mr. Fox: "Carton, April 10th, 1756. I have sent you, by this Night's Post, a very extraordinary Letter, which came in a Merchant Ship to Newry, consigned to one Mr. Gamble at Derry; He opened it, and then sent it to me; I at first thought it was a Counterfeit, as the Contents, at the Beginning, seem'd very improb-

able, but it is so circumstantial, and so much knowledge of the Country contained in it, that I imagine it must be genuine. The Letter sign'd Allen, if you observe, you will find to be the same Hand Writing, as the other; and he is thought to be a Popish Priest.

I have intercepted a Letter from Hatzell to Zobell, directed to Meister Joseph Muller at Mr Brounell shoemaker in Chequer Lane, Dublin . . . "

The following letter will show that the Philadelphia plotter had succeeded in having his letters reach the Ministers by two different lines of conveyance, one, no doubt, being the Nightingale Man-of-War, the other this Merchant ship, to which the Duke refers. The former went to England, the latter to Ireland.

P. 111. H. Fox, "secret" to the Duke of Devonshire, April 20th. 1756." . . .

"A letter, dated America, the 6th of Janry., and another, the 1st of March last, having been intercepted Here, were lately brought to me; The Latter was in the same words with that Your Grace has now transmitted; And, Both these Letters, being of the most dangerous Nature, the King ordered me to give Copies of Them to Col°: Webb." One Captain George Croghan is suspected . . . "But I beg Your Grace will inform yourself, upon what Foundation He is thought to be a Popish Priest . . ." James Allen's enclosure says, that Master Gamble & Mr. Redmond Cunnyngham of Philadelphia had told him, that Mr. Gamble at Londonderry would forward the letters for him; so says Allen to the Derry Gamble, under date of March 3, 1756. Fox asks the Duke to have Mr. Gamble of Londonderry write back to Gamble & Cunnyngham of Philadelphia, and inquire about the person who brought the letters to them.

P. 119. Wm. Gamble, Londonderry, to his cousin Mr. Robt. Gamble, at Mr. Redmond Coningham's, Mercht. in Philadelphia: Dublin, April 28th; 1756. Copy, endd: "the original of this Letter was given to the Earl of Loudoun."

P. 123. Wm. Gamble to Mr. Redm[d]. Coningham, Mercht. in Philadelphia. Copy, endd: "the Original of this Letter was given to the Earl of Loudoun."

P. 127. Extract of a Letter from the Duke of Devonshire to Mr. Fox, Dublin, May 5th. 1756. "I send you a Copy of another Letter from the same Person to the D. de Mirepoix: Mr. Gamble at Derry opened it, & sent only a Copy: I have wrote for the Original, & desired, that if any more Letters come, he would send them to me unopened." This seems to be the letter of March 19, a copy of which follows immediately.

PP. 151–3. Dunk Halifax, Bushey Park, May y[e] 9th. 1756; to (Fox)? Seemingly autograph; endd: "To be sent to Lord Loudoun."

Bushey Park
May y[e] 9th. 1756

Dear Sir

I am obliged to you for the Sight of the last intercepted Letter transmitted to you by his Grace the Duke of Devonshire in his Letter of the 3d of May, which I this day received at Bushey; and will trouble you with a few Remarks I have made on it, necessary for My Lord Loudon's Information, tho' very probably you have already made the same.

I think we had so many data in the former Letters, that it would not have been possible for the author to Escape Detection, but in this last there are some very remarkable ones.

In the first Place he says he has communicated the Plan of his Treachery to ten of his Officers, by which (if true) it appears that he must have the Command of a Regiment at least.

He says the said ten Officers assure him that Most of the Men that have enlisted are Roman Catholicks; upon which I would submit to you whether it woud not be right to recommend to Lord Loudon to send an Officer or two whom he can trust to Examine into the Character of the Men enlisted by the ten Officers under the Author's Command, and to dismiss such as are known or strongly suspected to be Papists.

He says the Governments to the Westward have highly applauded the Secrecy and Dispatch with which he has enlisted Men. it will be Easily known whom the Governors to the Westward have so applauded, and who has been authorised to raise Men in their Governments.

He tells the Duke of Mirepoix that the Quakers in Pennsylvania have given their consent to his raising Men there; by which the Doubt we

were in concerning the Province in which the Gentleman was employ'd in raising Men is cleared up.

If he has complained, as he says he has, to the Assembly of Pennsylvania of Shirley & Dunbar's Officers raising Recruits in that Province, when they are wanted for the Service to the Westward, it will be very Easily known who the Gentleman is who has made these complaints to the Assembly.

If he has already raised, as he says he has, 1,800 Men, Germans and Irish, & expects soon to have 2,000 more, he must be of a Character & Authority not to be mistaken.

If most of the able-bodied Acadians as he assures the Duke of Mirepoix, have flocked to him, I submit it to you whether My Lord Loudon should not be directed to make diligent Enquiry into the Matter, & immediately discharge them from his Majesty's Service and as he likewise says that some in Shirley & Johnson's Army are in his Interest, and are now privately fomenting Discontent among the Soldiers, I woud submit to you whether My Lord Loudon shoud not have a Hint to be in an Extraordinary Manner watchfull on this Head.

I have but one other Remark to make, & that is on his saying he is order'd to carry Fire & Sword as far as he can; which if true, seems to intimate pretty clearly that he is to have Command of the Expedition.

In the letters you sent me the other Day Mr. Shirley tells you that Mr. Sharpe, Governor of Maryland is to command the Western Expedition.

I send you these Remarks as short as I can because I would not take up more of your time than is necessary & I am Dear Sir

Your Most faithfull
& obedient Humble Servant

Dunk Halifax.

(Public Record Office: America & West Indies, N° 83.)

June 17th. 1756. New York. Dan. Webb to Mr. Fox. "He has arrived recently from Falmouth." . . .

"On my communicating the intercepted letters to Sir Charles Hardy, he was very much surprised, and equaly pusled, and is still at a loss what to conclude on the whole, & will give a fuller account by the Packet which he proposes to Dispatch for England a monday next the 21st inst. than it would be prudent to trust by a common merchant ship. I shall trouble you with a Duplicate by the Packet, in order to have a double chance of y^r^ receiving it the sooner, this is the first ship for England since my arrival."

(Ibid. N° 85.)

Loudoun to The Rt. Hon^ble Henry Fox; Albany, 22^nd, November 1756. This letter of 48 folio pages was begun at Albany & ended at New York. On the last page, he says that Sir Wm. Johnson "insists upon having Mr. Croghan to assist him, for whom he proposes a Sallary of Two hundred a year. . . . and I must say, I think he wants Assistance. Mr. Croghan is at present in Pensilvania, endeavouring to find out a Plan I have heard of, in which several People had entered into an Agreement, to go to join the enemy, and some of them I hear were taken on the Road thither, and afterwards dismissed; If I can make anything of this, it may lead us to the author of the Letters, which I shall search to the bottom, as soon as I get to Philadelphia: Croghan will acquaint Mr. Webb with what he can pick up, till I arrive, and will give no suspition of what he is about. . . New York, Dec. 26th."

Loudoun to Fox; January 4, 1757." . . . (F. 1 vo)

"On the first of this Month, we got Intelligence from a Merchant in New York, that a Gentleman at Philadelphia, in the Coffee house, about a fortnight ago, enquired if there was a Letter at the Post Office here directed for Pierre Fidel; and on being told there was said he wished he would forward it to him, as the Gentleman for whom it was directed is now on the Frontiers; the Merchant does not know the Man, but says, he was dressed like an Officer, and thinks he is a Stranger. This Intelligence came to Sir Charles Hardy, and on Sunday morning I sent off Colonel Stanwix, and the Merchant to point out the Man, with Orders, if he is still there, to secure him & his Papers, and all such Persons as appear, either from examining him, or from his Papers, to be engaged with him.

"Before the Information arrived, Mr. Webb was going to Philadelphia, to take the Command of the Troops, & to enquire after an account, I mentioned to you in a former Letter, I had of a number of Men, that had assembled & marched off, to join the Enemy, that they had been pursued & taken; but I do not find that any one was ever punished

for this, or that it has ever been reported to the Goverm^t. at home." Lord Loudoun hopes that Col. Stanwix will make his way through the snow.

Loudoun to Fox; Boston, January 25, 1757. . . . (F. 2)

"Last night, I had a Letter from Colonel Stanwix, dated Philadelphia, January 10th, by which I find, the Person he went in search of, had not then appeared that he was still in search after him, privately; . . . "

Loudon to Fox; New York, 25 April, 1757. He tells of the infinite trouble he has with the Quakers—recruits and magistrates alike; then of his high-handed measures with the French Neutrals, who, while he was in Pennsylvania, had tendered him a Memorial in French. He has seized five "ringleaders"; has put them aboard Capt. Falkingham's Ship; & sent them to England. For fear they should return, as they certainly will, "if they are turned loose," he asks that they be employed as sailors aboard Ships of War.

He makes no mention of any trial, or even of a military investigation; but he takes it all on the information of one of the Neutrals, who had been "a Spie of Colonel Cornwallis, & afterwards of Governor Lawrence." (F.F. 8-9.)

(F. 15 vo.)

"In a former Letter, I acquainted you of the Intelligence we had received, of a Person at Philadelphia Enquiring for the Letter directed to Pierre Fidel, and the Steps taken to discover & apprehend him; that miscarried, and we could never discover, who the Person was that made the enquiry, or what became of him."

They have arrested Ensign Wendell, who resigns his half-pay, rather than serve again as an officer. He had written last year to the Enemy; and now the People at the German Flatts are reported to be negotiating with the French . . .

All things considered, it may appear very unlikely that either Frenchman or Acadian had anything to do with the letters to the Duc de Mirepoix. It was probably some Scotch-Irishman from the North of Ireland, as Lord Halifax

surmised. There is no divining what game he was playing in his own behalf, unless, as I suggested at the beginning, it was that of the needy adventurer, who hoped to make a stroke by having the Catholics turned out of house and home. He might then be trusted for slipping in to get a share of the spoils. If so, he was one of that class, with which America then abounded—adventurers who would burn a house to steal a loaf, or excite a war to repudiate a debt. And Papists were always a legitimate prey.

One important point stands out, in the foregoing correspondence. It is that the Earl of Loudoun's meddlesomeness and his inquisitiveness into the affairs of American Catholics finds an explanation in the tenor of this secret service. Another point is that of the Acadian spy. And, if it is desirable to follow this out further, I shall add just one document, which is sadly interesting :—

(British Museum MSS. N° 33,030.)

FF. 368-6. Endd : "Memorandum concerning Mr. Tyrrell." S. d. loc. etc. "*Le S^r. P. known, at London, by the name of Tyrrell* was Intendant of the French hospitals in the last War; & went to Cape Breton.

There he entered into a secret correspondence with Capt. Scot Governor of Fort Lawrence, which he afterwards continued with Capt. Hussey, Col°. Lawrence, & Col°. Monckton.

He gave them intelligence of all kinds relating to the French establishment upon the Isthmus, and particularly of the intrigues of the French missionaries, & the Disposition of the Acadians.

He furnished them with a compleat plan of the whole Isthmus, of Bay Verte, Beaubassin, (F. 368^v°.) and the environs; and also of the two forts at Beausejour, and Gasparaux, with the exact distances of the places; accompanied with observations, and a detail of such measures, as were most adviseable, for reducing the Forts. And he asserts, that his project was in a great measure pursued.

Being made a Prisoner of War, by agreement with Colonel Monckton. He delivered to Admiral Boscawen, & to Governor Lawrence, several Papers & Letters, with which the French prisoners instrusted him, particularly the famous Washball, containing a plan of Halifax, with a scheme for surprising (F. 369) the town, and burning the ships, which were to winter in the harbor; drawn up by Mr. Hoquart, & three French engineers.

He has since been very useful to my Lord Loudoun.

He humbly hopes he shall receive from his Majesty's bounty a reward in some degree suitable to the important services he has actually performed.

It is proposed that he should have a pension of 200 Pounds a year; and a sum of money in hand, to answer the losses he has sustained, & to furnish him with necessaries."

Thos. Hughes, S. J.

New York, Feb., 1899.

SELECTIONS FROM THE CORRESPONDENCE

OF THE DECEASED

MATHEW CAREY,

WRITER, PRINTER, PUBLISHER.

FOURTH SERIES.

REV. JOHN CHEVERUS TO MATHEW CAREY.

BOSTON, October the 23d 1805.

SIR :—Dr. Matignon was absent when your letter came to hands, I sent it to him & I received his answer to-day. He desired me to tell you that he had met with no success in regard to your subscriptions I shall speak of it at Church next Sunday, & should any subscribers offer I shall let you know immediately. In the mean time you may put the name of Rev. Francis A. Matignon D. D. for three copies & for three others the name of

Your humble Servt

JOHN CHEVERUS.

If in subscribing for eight, we should get the ninth gratis, you may put eight under Dr. Matignon's name & none under my name.

REV. ROBT. PLUNKETT TO MATHEW CAREY.

CITY OF WASH. Novr. 20, 1807.

DEAR SIR :—I wrote you the 11th Inst. requesting you to send by mail to the care of *Joseph Sweeny, Post Office. City of Washington* 1 Copy of *Sermons on various moral & religious subjects.* 2 Vol.

Also by the first Sailing. Packet 6 doz. "*Think well on't*, 6 copies of *Imitation of Xt.* 1 copy of *Parsons Xtian Directory* 1 Copy of *Mannings shortest way to end disputes.* 2 doz. of *Treatise on the advantage & necessity of frequent communion &c.* 2 doz. of *True Piety or the day well spent* 6 doz. *Garden of the soul, lettered.* 1 Copy of *Gahans compendious abstract*, 8 doz. *small Catechisms.* 1 doz. *Xtian's Guides to Heaven* 1 dozen. Poor Man's Catechism—

Judging from your silence that my letter must have been miscarried & anxious to receive the books before the frost sets in, I have the liberty of troubling you again. Please to forward your Invoice & bill of

ading with directions as to Remittances which shall be promptly & punctually complied with by

Dear sir

Your Mo Obedt.

Hble Servt.

ROBT. PLUNKETT.

Please to direct to me at Mrs. Fenwicks near Capitol Hill.

Addressed—Mr. Matthew Carey, Bookstore No 192 Market Street, Baltimore.

REV. ROBT. PLUNKETT TO MATHEW CAREY.

HOLLANDS' RIVER Decr 7-1807

DEAR SIR:—I wrote you from the city of Washington the 11th & 23rd Ult. requesting you to forward sundries as specified, to which I received no answer. This is to renew my request that you will please to send them, & inform me that it is not convenient; if so, there will be an end to my importunity, & I shall apply elsewhere. Please to direct to me at Mrs Fenwicks near Capitol Hill, but the books (if you have them agreeably to you Catalogue, & have not sent them round by water) you will please to send them by Bearer & Oblige

Dear Sir.

Yr Obedt.

Hble Servt

ROBT PLUNKETT.

JOSEPH P. MOBBERLEY TO MATHEW CAREY.

DEAR SIR.—According to promise I have exerted myself in favor of the Bible you are about to publish. Since my arrival here my exertions have been almost continual, and notwithstanding the same subscription having been in George Town before, I have however made out to get 13 subscribers, whose names are as follows:

All take five copies at 8 Dollars.

- Kieran Campion 1 residing at the stage office Baltimore
- James Ord Jr 1
- George King 1
- Nicholas Travers 1
- Ignatius Newton 1
- Joseph Brook 1
- James Gannon 1
- Walter Quaid 1
- Robert Clark 1
- Thomas G. Slye 1
- Leonard Harbaugh Jr. 1
- William Spinth 1
- Thomas Simms 1

N. B. That all these Gentlemen reside in Geo. Town (1 or 2 excepted) and therefore all will receive their copies in Geo. Town. I have but little fear of any of them failing to produce the money when demanded (one or 2 excepted)—on my arrival here I employed a man to exert himself in the city of Washington. He has collected 12 subscribers, all I believe responsible characters.—Thus his endeavors united to mine have produced 25 subscribers. I also published the subscription at the widow Marche's Book-store as also at that of Dr. Magruder Requesting them to procure as many as possible but to no effect. The names of those subscribers whom Patrick McLaughlin (not the inn-keeper) procured in the city of Washington, you may see on the other side.

Michael Mullany 1	
Joseph Cassin 1	
Benj Finnacon 1	
Michael McCormick 1	
Philemon Moss 1	
Simon Mead 1	All take five copies at 8 dollars
Christian Flaut 1	
Charles McManty 1	
Ignatius G. Edlin 1	
Thady Hogan 1	
Samuel Hamilton 1	
Patrick Deery 1	

Now Sir, you see plainly how matters stand between us, viz. that I am entitled to a copy gratis according to the Indulgence promised in the conditions, and in proportion for the 3 remaining subscribers. McLaughlin is entitled to the same, and in proportion for his 2 remaining subscribers. I hope sir you will not fail to satisfy our endeavors. Please to write to me, letting me know what success the work has met with in other cities etc and don't fail to inform me at what time you think the copies will be sent round for subscribers—This you know is necessary as we shall require some time beforehand in order to put subscribers on their guard that they may be ready to receive the work when it comes.

Your Obt Servt.

JOSEPH P. MOBBERLEY

June 26th 1805, Georgetown College

Addressed For the Gentleman residing at M. Carey's Book-store, Market Street, Baltimore

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JOSEPH P. MOBBERLEY TO MATHEW CAREY.

MARCH 14th 1806

GEO. T. COLLEGE.

DEAR SIR:—You have requested me in your Letter to send you a Check for $28.80 Whereas there are no more due than $26.40. I know

the origin of your mistake—no doubt innocently made. When Mr. Abbott was here with the Books, I took 14 copies for subscribers and one for myself, then 3 more were wanting for subscribers. These 3 added to the 4 above 10 which I took before, make 7 copies. I have paid for above 10.—Now following your conditions in the subscription paper, I am entitled to a second copy by paying 18 shillings. This, Sir, you will find to be the case by observing the note of hand here inclosed which Mr. Abbott gave me—One of my Subscribers lives in Baltimore: of course I was obliged to be certified of his having paid for his copy (in Balt.) before I could be entitled to the above Indulgence. That he has paid for his copy, the enclosed receipt will testify. I have therefore sent you exactly what was due. As to the Irish rebellion, of which you speak, I'm in possession of no authentic documents that could be of service to you.—I should like to have the book & if you print it by subscription, I doubt not but that many others in Geo. Town as well as myself would become subscribers,—the proposals known—I am, Sir, with great respect your ob^{t}. Hum. Serv^{t}.

JOSEPH P. MOBBERLEY.

JOSEPH P. MOBBERLEY TO MATHEW CAREY.

NEW YORK Dec. 8th 1813.

SIR: I have been informed that Reeve's history of the old and new testament was last printed by you. This book is much wanting here—We wish to adopt it as a School book for the children of the 3 Cath. free Schools in this city. You will therefore do me a favor by informing me what they will cost, supposing I were to take about 75 cop. Or, if they cannot be had, what the same number of the *Cath. Christian Instructed* would cost. Or, if neither can be had whether you have any book of a similar character that would answer such a purpose. An immediate answer will oblige your humb. Serv^{t}.

JOS. P. MOBBERLY. living

with Rev^{d} Anthony Kohlman at the corner of Church and Murray Streets No. 27.

UNPUBLISHED LETTERS.

FROM REV. P. J. De SMET, S. J.

MRS. —— —— ——
No. 319 South Third street,
Philadelphia

ST. LOUIS' UNIVERSITY, April 15th, 1863

MADAME,

I received your very kind favor of the 21st ulo.—On opening this day & in putting up your precious bundle of little Indian dresses, I had the great pleasure of discovering your letter. I hasten to answer it and to express to you, in the name of the Indians, my most sincere thanks for your great charity in their behalf. The thread, needles and pins will be most useful to them & were admirably well arranged for distribution, a method I shall follow for the future.

Dear Mrs.——, what you request of me, I shall faithfully execute, I promise you in all sincerity, that daily, at the holy Altar of the Lord, I shall pray for your only and dear good son, that God may lead him in all his ways & that he may be the consolation of his good Father and Dear Mother—I shall daily pray for the welfare & conversion of your husband & the welfare and happiness of your whole family. Before I leave St. Louis I shall try my best to pay a visit to your brother Mr. James A. Hardy—I shall endeavor to console him—his loss has been very great indeed—the Lord, I hope, will have had mercy on the soul of his poor child—to-morrow I will offer up the holy sacrifice of the Mass for the repose of his soul. In my trip and mission of last year I had the consolation of regenerating, in the holy waters of baptism about nine hundred children and adults—many have since died and are enjoying, through the mercy of God & the sufferings and death of our Divine Redeemer, all the eternal blessings of Heaven. Please assist me by your good prayers, in my next mission among the poor, unhappy and abandoned Indian tribes. Our Indian missions in the Indian Territory, among the Pottowatomie Indians and Osages, the Flatheads, the Kalispels, the Pends d'oreilles, the Pointed Hearts, the Kettlefall Indians, the Kvetenays and Spokane Indians and several other tribes, are in a flourishing condition and give great consolation to the Fathers, (twelve in number) who devote themselves to their welfare.

Please, thank in my name, all the charitable ladies of your acquaintance who have given their time for the benefit of the Indian children—

assuredly, they will all participate in the merits of the good work—I shall recommend you all to the good prayers of our Indian neophytes.

I have the honor to be with profound respect and esteem

Madame

Your humble & obed^{t} Serv't

P. J. DE SMET S. J.

P. S. I will leave St. Louis between the 1st & 10th of next month.

[Original letter in possession of S. Castner, Jr.]

FROM JOHN FITZGERALD

ALEXANDRIA Sept. 15th 1784.

MESSRS. TENCH TILGHMAN & Co.

GENTLEMEN—I am duly favor'd with yours of 6th and 9th Inst which are now before me Since I last had the pleasure of writing you Wheat comes in but slowly which is I believe occasioned by the bad weather. The demand has been not very brisk as there is not much money in town to be appropriated to that use it continues from 5/ to 5/3 & I am apprehensive will not be lower as the late rains have set all the Mills going & the demand will be great in that way What you determine on should be quick that I may be the better enabled to make the necessary engagements

Gold passes by Taele[?] where it is not much too light & French Guineas are equal to English 28/s each I might get off a few Bank Bills but many would not answer Mt Respectfully. I am

Gent.^{n} y^{r} mt Obed Sert



[John Fitzgerald was a Catholic of Alexandria, Va., and an aide de Camp to Washington. (Upon authority of Martin I. J. Griffin.) Original letter in possession of S. Castner, Jr.]

FROM RT. REV. JOHN ENGLAND

CHARLESTON (S. C.) October 11, 1833

MY DEAR SIR—I feel myself situated very awkwardly in your regard—When I was leaving Lyons in the early part of June, I got a letter and a small parcel for you at the house of your good nephew Mr. Didier Petit, whose guest I was then, & had been in the previous October.—These I kept with particular care, & brought with me to this country, I send you the little parcel, & had the letter with some others in my hand on last Monday, but have unfortunately mislaid it, so that

although I have searched for it repeatedly this week I can not as yet find it. Though hitherto unsuccessful, I have not given up the hope of finding it. I leave this for Baltimore this day or tomorrow, where I shall be detained on business until the beginning of November.

When I left Lyons your nephew's family were in excellent health. I owe them great gratitude for their very kind attentions to me and my nephew. Will you when you write to them make the greatful acknowledgements of My Dear Sir—

Yours very sincerely,

† JOHN, BISHOP OF CHARLESTON.

Petit De Villers Esq—Savannah.

[Original letter in possession of S. Castner, Jr.]

FROM J. KAVANAGH

NEW CASTLE 16th March 1809.

REVEREND SIR :—I did myself the pleasure to write you under the date 24th ulto which I hope came to hand safe, in that letter I mentioned that Mrs Kavanagh was better in her sickness but since that period she has been very sick & dangerous even despaired of, thank God now I have the pleasure to inform you that she is better & the doctor says out of danger in her present sickness. I should have wrote you before this since my last but as Mr. Romaigne wrote you last week which I hope you received in due season who informed you of the true situation of Mrs Kavanagh. Mr. Romaigne expects to set off for Passamocoddy next Thursday. I am sorry that he should leave before Easter, but however he says that he promised the Passamocoddy Indians to be among them on Palm Sunday. I have nothing further to communicate to you at present. My family joins me in my sincere respects to you Doctor Matignon & all our friends in Boston.

with every esteem I remain your humble Servant

J. Kavanagh

The Reverend John Cheverus,
Boston

[Original letter in possession of S. Castner, Jr. On the back of this letter is the following note],—

"The letter at the head of this sheet is by the father of the Honorable Edward Kavanagh Minister of the U. S. at the court of Portugal, [the word "Spain" is written in the text but is crossed out and the word

"Portugal" written under in pencil,] and afterwards Governor of the State of Maine. J. Kavanagh was the principal founder and benefactor of the Catholic Church in Newcastle, Maine. The notes of sermons on the same sheet are in the hand-writing of Rev. John Cheverus then priest, afterwards, Bishop of Boston,"

†JOHN B. FITZPATRICK, Bp of Boston "

[The greater part of the four sides of the sheet is covered with notes.]

FROM MOST REV. AMBROSE MARECHAL

BALTE 9th March 1821

REVD & DR SIR—The gentlemen of St Mary's college have not as yet requested me to grant them leave of giving meat to their boarders on mondays during this lent. But your soliciting that dispensation in behalf of your valuable institution, is in my judgment a sufficient reason to grant it without hesitation. For relying on your piety & the zeal you have constantly manifested for the maintenance of the laws of the church, I am fully persuaded that you would not make me such a demand, unless compelled by a sort of necessity.

Pastors are certainly entitled to some retributions for many functions of their sacred ministry. I have never found among the manuscripts of my vener. Predecessors any fixed rule on this subject. Some day or other I intend to make a diocesan ordinance which will determine what is due to them for every pastoral office they are called upon to fulfill. In the meanwhile Revd Mr Dethen is authorised to require the following retributions from those of his flock who are not pressed by the wants attending poverty.

viz. $1 for marriage made in the church.
$1 for a burial in the graveyard near the church
25 cents for enregistering the names of those who are baptd.
50c. for a Low Mass
$2 for a High Mass.
$5 for a funeral sermon
&c &c &c
I remain respectfully
REVD & DR SIR
your humb. servt,
—Amb. Arch. Balt

The REVD E. FENWICK
President
College
Georgetown
Dist. of Cola

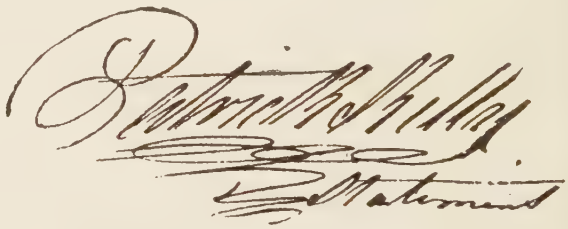
[Original letter in possession of S. Castner Jr.]

FROM RT. REV. PATRICK KELLY

AUGUSTA July 30 1817

MESS. GALE & SEATON SIRS—It is with extreme regret, I have to inform you of the Death of Mr. H. Harford the poor Fellow departed this life this morning after a very few days illness—he has been in this City for about a Month—on his return from the Low Country—in Traveling he was much exposed to the heavy rains & intense heat of the Sun,—on his arrival, in this City, his appearance was quite Bilious, —every possible, kind attention was paid him, during his illness,—his room was large & airy & was constantly, attended, night & day,—a Friend of his was some time back lost in this River Mr. H. exerted himself very much in looks for his Body,—& since that, he informed me he has not been well since,—from the slight acquaintance the Inhabitants of this place had with him—they were much attached to him —& his death much regreted by every Family in this place,—indeed the number that attended his remains to the Grave fully shows the estimation in which he was held,—it must be some consolation to his Friends to find that every attention was paid him, & that he wanted for nothing his situation required,—he was intered this evening at 6 oclock in St. Paul Church yard, alongside the remains of his deceased Friend,— A worthy respectable man has taken charge of his affairs, and will send you a statement of it, he was perfectly in his senses to the last moment & requested his situation should be made known to his Friends, in Washington

Yrs with Respect



His pocket Book will give you a statement of money rec[d] by him—it will be sent you—he left his Horse in Columbia County—he will sold next sale day—he tired with him in that Cy

[Rt. Rev. Patrick Kelly, was the bishop of Richmond, Va. Original letter in possession of S. Castner Jr.]

NOTES AND QUERIES.

Notes.

THE PICTURE GALLERY.—In a letter to Mr. F. X. Reuss, Most Rev. M. A. Corrigan supplies information regarding the authorship of the book, whereof are being reprinted in these RECORDS many illustrations relating to ancient religious orders. Archbishop Corrigan writes:

"Glancing through the March number of the "AMERICAN CATHOLIC HISTORICAL SOCIETY RECORDS' which came this afternoon, I was at once attracted by the prints copied from 'Helyot's History of Religious and Military Orders—Paris, 1792.'

"We have a fine copy in our library, minus vol. I which has been, mislaid. There are eight volumes in all. I know two other editions of the same work—one in colors, *i. e.*, the plates (812 in all). Consulting Brunet's Manual, I find the edition of 1714–1719 the valuable one; worth 150 to 280 francs. The edition of 1721—less valuable—80 to 100 francs. The edition of 1792, still less valuable, except the colored plates. Three other works on the same subject mentioned by Brunet. I notice that the plates both in Helyot and the 'RECORDS' are signed Giffart, so I suppose they belong to the same author and the same work."

THE REV. MR. EGAN ENGAGED FOR ST. MARY'S.—The Church of St. Mary's has been for a long time without a suitable Preacher, an opportunity now offers to obtain the services of the Rev^{d}. M^{r}. Eagan.

When he was invited to America by the Catholics of Albany, they remitted money for his passage and expences, when he arrived, the Church of Albany was supplied and he was appointed to Lancaster. That Congregation immediately raised the money to enable him to repay what was advanced from Albany. If Mr. Eagan comes here, it is incumbent on us to refund the same to them; for which purpose We, the Subscribers, agree to pay the sums affixed to our names:

	DOLLS.
Thomas Shortall	pd 5
Mich[l] Durney	pd 3
Cash	pd 3
Joseph Crap	paid 3
Philip Smith	pd 5
Th[s] Pearson	pd 7
John Barry	pd 5
Matthias Corless	pd 5
	—
	36

	DOLLS.
Patrick Linehan	pd 5
Joseph Snyder	pd 5
John Kelly	pd 5
Lawrence Myers	pd 3
James Eneu	pd 3
Joseph Marble	pd 2
Cash	2
Chathrine Eck	pd 5
Nicholas Esling	pd 5
	—
	35

	DOLLARS.
Richard Sweetman	pd 2
Cash	1
Thos. Murphy	pd 1
Anthony Steel	1
Joseph Blany	paid 2
Mrs. Brown	pd 1
I. F. Soares	pd 5
Cash	1
Lewis Ryan	pd 3
Pat. Byrnes	pd 2
Michael Waltman	pd 2
J. Moylan	2
John Lawlor	pd 10
Captn. Meany	pd 5
John Murphey	pd 2
Charles Boyle	pd 2
	——
	39
	71
	——
	110

[Original in possession of Mr. S. Castner, Jr.]

REPAIRING THE ROOF OF ST. MARY'S CHURCH, PHILA. WHEREAS the decayed state of the roof of St. Mary's Church requires that it be immediately new shingled and there are many indispensable repairs and alterations necessary to be done to the old chapel in order to render it more commodious, airy and healthy, for the completion of which the present funds of the church are very inadequate.

The Trustees therefore beg leave to solicit the aid of the liberal and pious Catholics to enable them to complete the work.

We, the subscribers, do agree to pay the sums we hereto subscribe, for the aforesaid purposes.

SUBSCRIBERS' NAMES		Dolls.
John Carrell	pd	5
Cathrine Eck	pd	10
*(Name) Sen.	pd	10
Michael Doran	pd	5
†Michael Butler	pd	2
Edward McDermott	pd	5
Peter Scravendyke	pd	5
Joseph Snyder	pd	5
Patrick Linehan	pd	5
John Rudolph	pd	5
Charles Callaghan	pd	3
Y. Gartland	pd	2
Francis Harrison	pd	4
Nicholas Esling	pd	5
		69

SUBSCRIBERS' NAMES		Dolls.
Anthony Steel		5
John McDermott	pd	5
John Scully	pd	2
Danl Dunn	pd	5
Matthew Kelly	pd	3
Lawrence Myers	pd	5
Adam Snyder	pd	5
Cash		5
		35
		69
		104

SUBSCRIBERS' NAMES		Dolls.	
Redmd Byrne		20	
Thomas Shortall	pd	10	
John Kelly	pd	10	
Hugh Christie P. (nails)		10	
John Lalor	p.	10	
Genl Byrne	p.	10	
Charles Taws	p.	20	
Timothy Collins		10	pd
Hugh Kelly		5	pd
Daniel Guirey	pd	8	
Michael Magrath		5	pd
		$118	

[There is no date to this paper. Mr. M. I. J. Griffiin thinks the subscription was taken up before September, 1807. Original in possession of Mr. S. Castner, Jr.]

ACCOUNTS OF ST. MARY'S CHURCH, PHILADELPHIA FOR 1812.—Your Committee have carefully examined the Debts and Credits of St. Mary's Church; and find, after making allowance for bad and doubtful debts, that there is due to the said Church $1514\frac{82}{100}$ dollars as per

* Was written in pencil and has been rubbed out.

† This name has been crossed out.

credit side, Account No. 1 and on debit side $6775\frac{8}{100}$ dollars leaving a balance due and to be provided for, of $526\frac{26}{100}$ dollars (Including 600 dollars for supposed cost of Iron Railing in front of Church) and which in the opinion of your committee, the Trustees are in duty bound to provide for, with as little delay as possible, giving the tradesman's accounts a preference.

Your Committee have examined into the income and disbursements of the Free School, and find that after crediting all the income, including $145\frac{17}{100}$ dollars, supposed collection for a charity sermon (that sum being recd last year) there will be a balance due by the Trustees of $44\frac{55}{100}$ dollars, from said school, and the board have expressd a desire to have a female teacher engaged, which if gone into, will add at least one hundred dollars per year. See Account Free School No. 2. . . . . .

Your Committee have examined into the Annual income and disbursements of St Mary's Church; and, from the best documents in their power to obtain, find that the Annual receipts amounting as per account No. 3, to $3729\frac{47}{100}$ and the disbursements to $3105\frac{11}{100}$ leaving a balance in favor of the Church of $624\frac{36}{100}$ and which is the only *source* under the complete control of the trustees; and if the Board shonld borrow Money to discharge the debts, the interest on the sum so borrowed must be deducted from said balance of $624\frac{36}{100}$ . . . . . .

Your Committee are aware that a promise was made by the then Trustees to the Congregation when calling on them for Subscriptions to enlarge the church, that the pew rents should not be raised; and which in the opinion of your Committee the present Trustees are bound to confirm; they are therefore debarred from any expectations from that source; and the only remaining one must arise from voluntary Contributions and your Committee here think it necessary to remark that the times do not present a favorable prospect particularly as $16.039\frac{62}{100}$ dollars have already been collected; they are therefore of opinion that it is the duty of the Trustees to pursue the most rigid economy, in order to extricate the church from its present embarrassed State.

As to the means to redeem the debt your committee are not at present ready to report—

Philada 9th April 1812

JOHN ASHLEY

EDWARD CARRELL,

JOSEPH SNYDER.

[Original in possession of Mr. S. Castner, Jr.]

ACCOUNTS OF ST. MARY'S CHURCH, PHILADELPHIA, FOR 1812.

NO. 1.

DR. 1812.	ST. MARY'S CHURCH		1812.	CONTRA.	CR.
April 1	To George Magrath . . .	$ 600 00	April 1	in Treasury	$ 141 86
"	" Snyder & Myers . . .	584 51	"	Kearn Fitzgerald old Materials	196 46
"	" John Rea	356 55	"	Charles Taws do	15 00
"	" Dennis Christy . . .	100 00	"	Pew Rents uncollected . .	361 50
"	" Philip Smith Mortgage . . $2500,,50		"	Subscriptions . . $1990,,5 supposed will produce . .	800 06
"	" 9 Months Interest do . . 112.00	2612 50			$1514 82
"	" William Strickland .	10 00			
"	" Charles Johnson . . .	53 22		Balance against the Church	$5260 26
"	" Charles Taws	450 00			
"	" Z. Collins	16 00			
"	" Rev. John Rosseter [O. S. A.] Annuity . .	20 00			
"	" Clergy's Salary in advance	600 00			
"	" John Conney	29 00			
" 13	" Patrick Callen . . .	100 00			
"	" Benj'n Cross	37 50			
"	" Timothy Desmond .	128 05			
"	" One year & nine months rent of the Cellar in Advance the annual Income being credited is now charged	350 00			
"	" Anthony Steel	16 00			
"	" Stationary for the School	41 75			
"	" Taxes	20 00			
"	" Iron railing supposed	600 00			
		$6775 08			$6775 08

Philada 9th April 1812.

JNO. ASHLEY,
EDWARD CARRELL
JOSEPH SNYDER.

Balance of Credit. $5260.26 by an account from the Collector, he has rec'd rent of 21 Pews to Decr next $202.00.

No. 2.

DR.	FREE SCHOOL BELONGING TO ST. MARY'S CHURCH			CONTRA	CR.
"	Teacher Annually	$400 00	"	Rent of House Willing's Alley	$160 00
"	Stationary fire, etc. . . .	50 00			
"	Taxes on House Willing's Alley	10 00	"	James Byrne's Legacy . .	32 00
			"	Peter Gills Estate	40 00
			"	Charity Sermon (last year)	145 47
			"	Lancaster Turnpike, div^d on 1 share	18 00
			"	Balance less received from Free School than expended	44 53
		$460 00			$460 00

Philada 9th April 1812

JNO. ASHLEY
EDWARD CARRELL
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No. 3

DR.	THE ANNUAL EXPENCES OF ST. MARY'S CHURCH			CONTRA	CR.
"	Salary to the Rev. Clergy .	$2400 00	"	Burial grounds produced last year	$1007 00
"	do Sexton	100 00			
"	do Organist	150 00	"	Collections on Sundays and Festivals last year	627 47
"	do Bellows blower . .	25 00	"	Pew rents	1700 00
"	For Wax Candles, p^r Am't p^d last year	79 11	"	Peter Gills Estate Neat produce	115 00
"	Annuity to Rev. John Rosseter [O. S. A.] . .	80 00	"	Cellar Under the Church .	200 00
"	Ground Rent to Z. Collins	16 00	"	House rented to Wigmore	80 00
"	Water Tax	5 00			
"	Interest to Philip Smith .	150 00			
"	Incidental Expences . . .	100 00			
"	Balance to Credit	624 36			
		$3729 47			$3729 47

Philad^a 9th April 1812

JNO ASHLEY
EDWARD CARRELL
JOSEPH SNYDER

[Original in possession of S. Castner Jr.]

ACCOUNT OF ST. MARY'S CHURCH, PHILADELPHIA, FOR 1813.

NO. 1.

DR.	ST. MARY'S CHURCH	DOLL.	CTS.		CONTRA	CR. DOLL.
1813 April	To Philip Smith on Bond $2500.			1813 April	By Balance in Treasury .	307 90
	Interest to April 1st, 1812, $112.50				By Subscriptions about, $1250 . . . . . Suppose will produce	400
	ditto to April 1st, 1813, $150.00	2762	50		By Pew rents uncollected about	100
	To John Lentz on Bond . Interest paid to 1st March, 1813	1500			By James Byrne's Legacy 2 years	64
	To John Garvine on Bond Interest paid to March 1st, 1813	1000			Balance Against the Church	5040 60
	To Iron Railing supposed expence	500			NB. It may not be improper here to remark, that the clergy have been paid three months in advance amount $600, therefore the net debt is only $4440.60 .	
	To 9 Months Cellar received in advance . .	150				
		5912	50			5912 50

NO. 2.

DR.	ST. MARY'S FREE SCHOOL,			CONTRA.	CR.
	To teacher annually . . .	400		By rent of house in Willing's Alley	160
	To Stationary fireing, etc.	50		" James Byrne's Legacy	32
	To Taxes on property Willing's Alley	10		" Dartois' Estate (Omitted in former Statement	50
	N.B. thus it appears the Income of the School will support it.			" Peter Gills Estate . .	60
				" Charity Sermon suppose	140
				" Lancaster Turnpike dividend	18
		460			460

No. 3.

DR. ANNUAL EXPENCES OF ST. MARY'S CHURCH			CONTRA	CR.
To Salary to the Rev. Clergy	2400		By grave yard last year	1161
" Sexton	100		" Collections on Sunday, etc.	638 28
" Organist	150		" Pew Rents	1700
" Bellows Blower	25		" Peter Gill's Estate	115
" Wax Candles last year	47 62		" Cellar under the Church	200
" Ground Rent to Z. Collins	16		" House rented to Wigmore	100
" Water Tax	5			
" Interest on $5000 borrowed money	300			
" Incidental expences	100			
" Balance Surplus Revenue	770 66			
	3914 28			3914 28

Surplus revenue Independent of any Pews that may revert to the Church.

[Original in possession of S. Castner, Jr.]

Queries.

No. 1.

In the biography of Rev. Peter Lemke, published in the "RECORDS" of the Society, vol. IX, no. 2, mention is made of Rev. James Bradley in connection with the foundation of St. Joseph's Church, Susquehanna township, Cambria county, Pa., in January, 1832. Who was Rev. James Bradley? and what became of him?

Additions to Library and Cabinet.

The Reply to General Porter's Articles, which have appeared in the *Century* Magazine during the years, 1896 and 1897. By Lieut. Col. H. H. Humphries, New York, 1898. Presented by the Author.

The Life of Mother Frances Schervier, by V. Rev. Ign. Jeiler, O. F. M. Presented by the Sisters of the Poor of St. Francis.

The Emmet Family. By Thos. Addis Emmet, M. D. Presented by Archbishop Ryan.

History of the University of Notre Dame. Chicago, Ill., 1895. Presented by Rev. A. Morrissey, C. S. C.

Roger Brooke Taney. A Paper Read before the Law School of Dickinson College, March 10, 1899. By Walter George Smith.

International Courts of Arbitration. By Thomas Balch, 1874. Presented by Mr. Walter George Smith.

Life of Venerable Mother Pelletier. Foundress of the Good Shepherd of Angers. Presented by the Sisters of the Good Shepherd, Columbus, O.

Sword and flags, etc., belonging to the late Col. McDonough. Presented by his family through Rev. Thos. F. Quinn.

Part of Scroll work above the Altar from the Military Chapel of Cabanas Fortress, at Havana, and a tile from the front of the same Altar. Part of Scroll work from the Military Chapel of Morro Castle, Havana. Presented by Rev. J. J. McErlain, O. S. A.

Piece of plaster from St. John's Church, Philadelphia. Presented by Miss Blackburne.

Ulster County Gazette, January 4, 1800, containing announcement of the death of General Washington. Presented by Rev. F. X. Wastl.

The Town and Country Magazine, for September, 1774. London.

The Massachusetts' Magazine or Monthly Museum, for October, 1792. Boston. Presented by Brother Paul of De La Salle Institute, N. Y., through Miss M. A. Denvir.

Of Interest to Our Members.

RECEPTION AND TEA.—On Wednesday, May 3d, the American Catholic Historical Society gave an informal reception to Bishop Shanahan, the newly consecrated Bishop of Harrisburg, Pa. Before the reception took place the Bishop gave a very interesting account of the parochial school work in the Archdiocese of Philadelphia. His address was supplemented with a few brief remarks by the Most Rev. Archbishop of Philadelphia, and the Most Rev. Archbishop of Melbourne, Australia, the latter of whom gave a brief account of the Catholic school work in Australia. The addresses were listened to with deep interest. After they were over the new Bishop received those present and the guests grouped themselves throughout the building in pleasant social intercourse for the remainder of the evening.

On the afternoon of May 8th, the women members of the Society who are within reach of the Society's home had a "tea." Although the weather was unfavorable there was a large attendance, and from all reports the ladies had a most enjoyable afternoon. It may be proper in

connection with these two social affairs to state that none of the funds of the Society are permitted to be diverted to social purposes, but that all expenses of lectures and receptions which have only a local interest are provided for out of special funds privately subscribed to by resident members.

PORTRAIT OF OUR FIRST PRESIDENT.—The walls of our library have recently been enriched by a beautiful portrait of the Society's first President, the Very Rev. Thomas Cooke Middleton, D.D., O. S. A. The portrait was presented to the Society by the directors of the Society who served under Dr. Middleton. It was painted by Mr. Nicola D'Ascenzo.

DEATH OF MISS SARA TRAINER SMITH.—It is with deep sorrow that we announce to our readers the death of Miss Sara Trainer Smith, who has been a liberal contributor to our RECORDS, and a staunch friend and strong supporter of our Society. Miss Smith was one of the first women workers in the Society, and by her example and enthusiasm made possible the organization of Catholic women for the furtherance of the Society's work. The aid which Catholic women can give, and give so well, in the great undertaking which the AMERICAN CATHOLIC HISTORICAL SOCIETY has set before itself has been directed into its proper and most effective channel in no small measure through the prudence and pious zeal of Miss Smith. In the success of the Society's undertaking will be found a living memorial to Miss Smith's name.



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(Printed in Holland about 1816.)

a—The Monastery and Chapel.
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g—Dwelling of the Confessor.



An Old Picture of St. Joseph's [illegible]e, Emmitsburg, Md.

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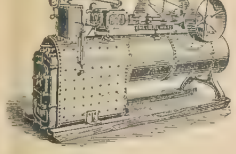
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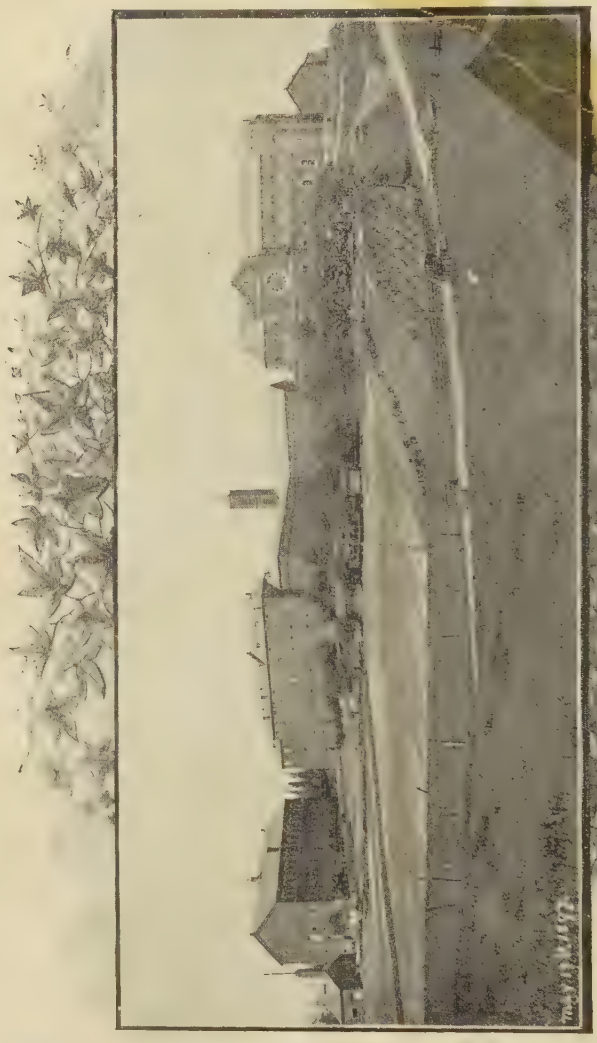
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MATHIAS JAMES O'CONWAY,

Philologist,

Lexicographer and Interpreter of Languages,

1766–1842.

BY LAWRENCE F. FLICK, M.D.

Fame is but too often a posthumous glamor—the halo which greatness puts on forms so gradually out of the nebula of deeds that it is seldom recognized by contemporaries. It is only when a great and noble life is viewed in perspective, with its aims properly diagrammed and the meaning of every action demonstrated, that its greatness falls within the grasp of the average mind. But when such greatness is once recognized its embodiment becomes immortal, if not as it existed in the flesh, at least as it is idealized in the mind.

Greatness like water seeks its level; but it is sometimes a long time in finding it. There is so much imitation of it in life, so much gilded dross, so much that for a brief time parades in borrowed clothes, that the bewildered mind bows to it where it does not exist and ignores it where it does. Time however, the great leveler, corrodes the cleverest deceit, wears off the best laid gilding, and rots the proudest stalking-horse of borrowed glory. When all that is perishable is gone the true article, which cannot perish, remains, is easily recognized, and is usually assigned to its owner. Frequently it falls to the historian to resurrect a forgotten hero and to reinstate him in the greatness of which he had been robbed.

In these days of revival of interest in the Irish language it is but meet that the world should be made acquainted with the life and work of one who was a pioneer in the field of Celtic research and who in his day practically stood alone in

claiming for the Irish language an important position in the study of philology. Such a one has been forgotten, but fortunately his work has been preserved and enough documents bearing upon his checkered career have been handed down to make it possible to arrive at a true estimate of his worth. As to the value of his labors in philology few men are able to judge. Chance has thrown his manuscripts and the documents* bearing upon his life in my way and the shallow depths to which I have been able to penetrate in trying to fathom their import has filled me with an intense desire to see the great intellect, which was capable of producing them, on its proper pedestal before the learned world. An abler pen should have essayed the task of resurrecting such a man, but unfortunately it was not at hand, and to wait for it would be to bury in still deeper oblivion a worthy hero. The life of the man aside from his labors in philology is a grand pageant of noble self-sacrificing deeds, interspersed with sufficient romance to make it fascinating, and so I will endeavor to paint it in the hope that a more learned pen may be stimulated into reviewing his work in philology and lexicography.

Mathias James O'Conway was born in Galway, Connaught, Ireland, on February 3, 1766. His father's name was Mathias O'Conway and his mother's maiden name Isabel O'Hogan. I have been unable to discover much about his father's and his mother's families. The only information that I have been able to glean about them is from a letter written by him to his mother from New Orleans on October 17, 1793.

"My beloved mother," he says in this letter, "I have long and ardently wished to be blessed with some of your letters, but Heaven has not thought proper to grant me that happiness. True it is, I do not merit it, yet I shall entertain hopes not only of hearing from you but also seeing you. Why should I not? My desires are such, the Atlantic is

* The manuscript of his Irish-English Dictionary, his works on philology, and his Spanish Grammar and Spanish Dictionary were purchased and donated to the AMERICAN CATHOLIC HISTORICAL SOCIETY by Messrs. Jeremiah J. and James F. Sullivan. The documents bearing upon his life, consisting of many valuable papers and letters were purchased and donated to the AMERICAN CATHOLIC HISTORICAL SOCIETY by Mr. Samuel Castner, Jr., and the author of this paper.

not impassable, and Heaven may condescend to favor my prayers. We have been separated but too long and it is full time to collect our scattered family. I should probably have remained in utter ignorance of my poor father's situation, had you not fortunately received my two letters and [*had*] my brother not favored me by your request with a visit. I am grieved to the soul at my father's [*misfortunes?*] but I dare not trust either my opinion or counsel to paper. And as for my brother I am sorry to say that I have reason to believe his affection for us all and attachment to his religion and country are long since washed away in the element by which he gains his bread. He arrived here on the fifteenth of last January in Capt. McDonough's ship; he was genteelly dressed, agreeable to my wishes, and conducted himself well in public, but to me he was ever calumniating the catholics while he took every opportunity of abetting all those who are enemies to the church. These principles he has no doubt imbibed from some tub-preacher or methodist, full as ignorant as himself, but enough on this subject . . . . . I have heard of the death of my poor aunt Rebecca, may she rest in peace. While I pen these lines I shed tears of sorrow to her memory. Your poor bewildered brother John, the best of my uncles, roams neglected through the kingdom. I am informed he has become a pilgrim. He to the world may appear miserable, yet in my opinion he is the happiest of us all. Would to God I had [*had*] grace sufficient to have followed his steps. However the small unction of religion that I possess I am indebted for to you and him, and were he near me, he should never want what should be in my power to procure him. May God continue him in the course he has begun.

Whilst I speak of your relations, my dear mother, do not imagine that I forget those of my father. I was bred with them, and I love them, and were I master of an independent fortune their *bredeen* and *brogues* should never exclude them my house, nor prevent me from frequently visiting the thatched cottages wherein I spent the most innocent days of my life.*

About his early life, namely that part of it spent in Ireland, I have learned but little. Here and there in letters and fragmentary records I have found references to it which warrant certain inferences. His earliest days were apparently spent with relatives who were unable to speak any other language than Irish. In a description of himself he says that

"He is a native of Galway, one of the most ancient, romantic, fashionable and spirited towns in Ireland. His parents claimed no kin with the noblesse. He knew not a word of English till his eighth year—

*This and all letters from which I will quote in this sketch are in the archives of the A. C. H. S.

having remained with his grandsires in the country whence he was brought to town, placed in the best schools, learned English, some Latin, Greek, French, dancing and the use of the sword. From his paternal door he saw the military parade every day, which was no small advantage to him afterwards. At school, which was furnished with high desks, he learned to vault, which he practised in the fields over stone walls in hours of recreation. In the country he learned to ride wild horses, to hurl, leap, run, wrestle, heave heavy stones, lift weights, clamber up the walks of ruined castles, round towers and churches, which are visible at a mile or two from each other around the country. In the port of Galway, the largest in Ireland, being fifty-three miles in extent, he learned to swim, mount the rigging of the vessels, manage a boat with a sculler or oars. In fact the summer's sun, winter's cold, wind, rain, hail or snow had no terrors for him, for he exposed himself to every vicissitude; desirous of emulating sailors and of becoming hardy he went open breasted exposing himself to every keen blast. Although he never began a quarrel, yet he boxed for an hour at a time, either coming out victor, or separated from the adversary by some humane person."*

In a letter to his friend and compatriot, O'Madden, written some time in middle life, he wrote:

"Like yourself I received a liberal education, that is as far as Catholics can enjoy in their beloved Ierne."

And in the letter to his mother (already quoted) he wrote:

"I shall be particularly happy in hearing from my sweet schoolfellows who have passed their novitiate at the Augustinian Friary. I hope God has made them exemplary in their lives, and in their exhortations strong and persuasive. I was informed that some of my old acquaintances are, from motives of lucre, perverted to the protestant principles, which I hardly believe; but if so I desire to know nothing of them."

Tradition in his family has it that his education was obtained largely from private tutors and that one of his earliest teachers was a Jewish Rabbi. It is quitely likely, however, that some of his education at least was obtained in the Augustinian Friary to which he refers in his letter to his mother.

Whatever his own ambitions may have been, his parents it seems intended him for the bar. In the letter to O'Madden he says:

* Document among the O'Conway papers in archives of A. C. H. S.

"I was at the age of sixteen, contrary to my inclination, put apprentice to P. O'Brien an eminent attorney."

In O'Brien's office, distasteful as the law was to him, he apparently found an environment that suited his ardent nature in the bubbling patriotism which there as in every part of Ireland at that time was about to boil over. But as was the case with many another young Irishman of that day he was too demonstrative of his patriotism for it to be tolerated long in its exuberance. An overt act in Dublin quite suddenly terminated his career. Describing this episode to O'Madden he writes:

"I visited our Dublin under his (O'Brien) auspices. There a curious accident terminated my forensic career. By a bold but imprudent act I delivered him from the hands of six men who were about to convey him to prison. To avoid the ill consequences of this affair we were necessitated on that same night to take post for Connaught. My friend O'Brien immediately quit the Kingdom, and left me to do as I pleased."

He evidently found it to his interest to likewise leave the kingdom, for a few months after this incident he expatriated himself from home and friends. For a young man of such a warm nature with burning feelings of patriotism and a self-consciousness of strength and ability to wage battle for his country, it could not have been an easy matter to leave home, and one can easily picture to oneself a heartbroken father and mother pleading with a much-loved promising son to flee from his hearthstone to some country where he might work out an untrammelled career although the parting which they urged crushed their hearts and distilled their hearts' blood into venom for the country which thus forced them to drive their own children from their fireside. The intensity of the young man's feelings at this parting with family, friends and country can be traced in the sentiments that emanate from his writings throughout his entire life and can even be found in the spirit and sentiments which are given forth by the writings of his children. The only record of this departure from home that has come under my observation is calm and collected enough and occurs in the very brief autobiography which he gives in his letter to O'Madden. He writes:

"A few months after [*the O'Brien episode*], I visited your city, saw your grand reviews of the volunteers, 1783, and shortly after

embarked at Cork for the Island of Grenada; there I landed whilst t was in possession of the French troops, under the Count de Karrangez. For the first time I beheld some of the Irish brigades. A few months elapsed and with regret I saw the Island delivered by cession into the hands of the sanguipote British. The contrast I perceived between these and the former brave and noble veterans embittered every day since the departure of the French. The antigallican despots quickly recommenced their old trade of persecution; they broke open the parish church, destroyed ornaments, tore the missal; religion and democracy are not inconsistent with each other; I was a catholic and beheld the tyrants with horror."

A year or two later, during the long monotonous days of his frontier life in Pennsylvania, he penned a stanza on his native Galway, which shows his love for home.

"Galway, far famed in times of yore,
Seat of virtue, innocence and lore,
Where hearts sublime are wont to show
And succour yield to plaintive woe.
Ne'er dropped a tear, nor 'scap'd a sigh,
But found pity's soothing balsam nigh,
At once to cheer the drooping heart,
With all that kindness can impart,
In you the stranger finds repose
When winter chills, or tempest blows
When hunger keen corrodes with pain."

At about the same time he left a vivid picture of his sufferings at being parted from those near and dear to him in some verses written in the woods of Venango.

"Cranghwell's lively woods, and gay blue hills,
Its peaceful vales, fresh limpid gurgling rills
. . . *from vice and noise retired,
Are loved by me, and e'er shall be admired.

Adieu, past times, your toils and pleasures, too
Farewell old friends and hours I shared with you,
No more those hours or pastimes to return,
For you in plaintive notes I'm doomed to mourn.

New climes, new scenes your long-lost place supply,
Those waste my life, these cause me many a sigh,
When I compare the past with what I now possess,
Grief rends my soul, and cares my brow oppress,

*Words omitted have been eaten out possibly by the ink. (Document in archives A. C. H. S.)

. . . now awaits me the close of life draws near,
. . . relief, a friend to pity and to drop a tear,
All friends beyond the Atlantic billows lie
All lost to me since far from them I die."

Of his object in going to Grenada I have not been able to trace the slightest indication. From a letter of introduction, which he carried from Mr. Francis Blake to Francis Martin, Esq., it might be inferred that he had no special object in going there, but that he went because he had to leave home and he was prepared to seek his fortune in any country over which the hated British did not rule. This view is supported by the fact that he left Grenada the moment the Island was ceded to the British. The letter from Blake is dated Galway, June 22, 1783, and reads as follows:

"Dear Sir—

"The bearer, Mathew Conway, is a young man from this town whose father I have a very great esteem for, he is now setting out for some of the West India Islands. If he should not settle in yours any service you can tender him in any letter shall be gratefully acknowledged by your aff^te^ kinsman and humble servant,



"To Frans Martin Esq. Grenada."

He did not remain long in Grenada, probably not more than three or four months, for he turns up in Philadelphia in the early part of 1784. He writes to O'Madden in the letter already quoted.

"In April, 1784, I visited this land of Freedom, remained in Philadelphia some months; then to indulge my romantic disposition, I proceeded to the Indian country, resided eighteen months with the six nations of Senecas. I dressed in their fashion and learned to chatter three of their languages."

It was likely the successful termination of the heroic struggle for independence of the thirteen colonies that attracted him to Philadelphia. The newly born republic was the bourn to which many a noble youth of Erin turned at that time.

Mathew Carey came to Philadelphia during the same year, a few months later, namely in November. When O'Conway landed he in all probability at once cast about for something to do. From his letter to O'Madden, as quoted above, one might infer that he had some means; but I am inclined to think from subsequent events that the means which he brought with him to America were very limited and that it was really necessary for him to look for employment at once. In fact there is reason to believe from references in some of his papers and subsequently in the letters of his children that he was compelled to work for his passage from Grenada to Philadelphia. Upon landing in Philadelphia he took lodging on Almond St. and probably for a short time did manual labor for a living.* He soon joined the Pennsylvania militia.

During the summer of 1784 Col. Joshua Harmer was commissioned to raise the 1st American Regiment for the frontier Indian wars, and was authorized to establish rendezvous in Philadelphia and Lancaster. O'Conway enlisted in Captain David Ziegler's company on August 27, 1784, and was made orderly sergeant. His enlistment was for one year. The 1st American Regiment consisted of four companies, three of infantry and one of cavalry. As rapidly as the companies were filled they were ordered to Fort Pitt. Captain Ziegler's and Captain McCurdie's companies left their encampment on the Schuylkill river for Fort Pitt on September 30.† Although the regiment was destined for Fort Pitt it was found later on that it was really needed at Fort McIntosh, now Beaver, Pennsylvania, and it was thither that it went. Travelling through Pennsylvania in those days was a trying task and marching through it as a soldier was the very quintescence of hardship. Captain Ziegler's regiment arrived at Fort Pitt on the 29th of November and on the 5th of December was sent to Fort McIntosh.‡ It will thus be seen that it took over a month to make the trip across the State. But hard as the journey was it was probably elysian compared with the life at Fort

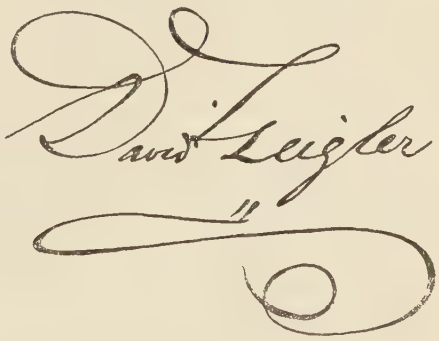
* Letter of Cecelia O'Conway to her brother Columbkille in archives of A. C. H. S.

† Penna. Archives.

‡ Ibid.

McIntosh. The fort was in very bad condition, winter was about setting in, and supplies for the maintenance of the soldiers were by no means easily obtained.* Sixty members of the regiment deserted on the road before Fort McIntosh was reached and many more made their escape during the winter.† Young O'Conway served out his year with credit to himself as is testified to by a testimonial which Captain Ziegler gave him when he severed his connection with the regiment. The certificate reads :

"Mr. Mathias O'Conway served in the first American Regiment and as orderly sergeant in my company for one year during which time he behaved himself to the satisfaction of all who knew him and as he is going to follow the business he was brought up in I recommend him as an honest, brave and attentive person. I am certain he will do justice to his employer. Given at Fort McIntosh. Aug. 27, 1785.



For an inexperienced youth of 18 years, who had always lived under environments of refinement and who had hitherto led the life of a student the ordeal of a year's life at Fort McIntosh at that time was no trifling test of character and grit. At the end of the year the entire regiment had the option of re-enlisting for five years. O'Conway declined to again enter the service probably because he saw an opportunity of earning a living in a less arduous and more congenial way ; for the necessity of earning a living was still with him.

* Frontier Forts of Penna. By George Dallas Albert.

† Penna. Archives.

Captain Ziegler, in his testimonial, intimates that O'Conway had some profession or calling. The words in the letter conveying this idea must I think be construed to mean that O'Conway, by reason of his education was qualified to do certain kinds of work such as teaching and interpreting. The young man's knowledge of the French language must have made him particularly valuable to Captain Ziegler, for many of the Indian tribes along the frontier had persons among them who could speak French, owing to their long contact with the French. It was very likely because of his knowledge of the French language that O'Conway decided to launch forth into that wild frontier life on his own account. There were two fields of labor, for which he possessed special qualifications, open to him; one as a trader among the Indians and the other as teacher at Pittsburg which was then a small but growing town. He first engaged in the one and then in the other. No doubt his "romantic disposition," as he terms it to O'Madden, influenced him in selecting the life of a trader first; but he may also have been drawn to this life by the opportunity which it gave him of learning the Indian language.

He fitted himself out as an Indian trader by purchasing such things as would catch the fancy of the Indians, and in order to be able to do this he probably had to go east far enough to find stores. He may have been able to make his purchases at Pittsburg, but it is more likely that he had to go all the way to Carlisle. He dressed like an Indian, put on the customary paint and indeed adopted the life of the red man in every way.

> "Clad with my three-tailed fur capello,
> Moccasins, capot, sash, furbello,
> I moved majestic like Othello.
> Face decked with charcoal and arnotto,
> My home a wigwam bow'r or grotto
> With hallow'd freedom as my motto." *

As was customary on the frontier he went armed with tomahawk, scalping knife and gun. He carried his blankets strapped to his back and his powder horn and bullet pouch dangling at

* Manuscript in handwriting of O'Conway in archives A. C. H. S.

his side. Thus rigged out with his package of goods on his back he travelled backward and forward over the Venango country, now the northwestern part of Pennsylvania, for about eighteen months.* When he had sold out his goods he would come back to the white settlements to purchase new stock and then he would again set out on his tramp. He became well acquainted with the Indians, learned their language in various dialects and in his life and habits really became one of them. A record of a trifling incident, which I have found among his papers, gives a good idea of his life and also illustrates the kinship of human nature the world over.

"On thursday, Aug 17, 1786, whilst Thickleg, the Seneca, a young woman of his tribe, Kleinshot and I were poleing in our canoe up the Allegheny, on the west side, the woman, apparently in good spirits, became suddenly ill, her voice failed and she could not speak above her breath, but as one whispering she said something in Indian to Thickleg; he asked me to put to shore, went a few paces into the wood, returned in a few minutes with a weed, which he beat up between two stones. He put it into a cup of water, made her swallow part of the infusion. She had scarcely got it down, when a retching and copious vomiting took place. She threw up a small lock of human hair neatly platted, having the end like a tassel, then taking the rest of the infusion she emitted a bit of red worsted platted and with a tassel like the former—after awhile the vomiting ceased and she recovered her speech and cheerfulness as before. As I did not understand the Seneca language, Thickleg told me that his kinswoman had been with some Indians who had engaged in a drinking frolic in the woods near Robbinson's Ferry opposite Pittsburgh; that a Wyandot, who was of the party, making proposals to her to go with him to his nation and become his squaw, she refused. Awhile after he prevailed upon her to take some liquor from a cup which he handed her—when swallowing the liquor she thought she felt something in her throat, like the stem of a leaf, but never suspected the Indian's design of killing her, till Thickleg gave her the vomit." †

He pursued this nomadic Indian life for about eighteen months when, whilst on a return trip to the white settlements for more goods, it came to a sudden termination through the machinations of Cupid. Outside of the small town of Pittsburg, at a place called the Three Mile Run, Major Smallman,

* From documents among O'Conway's papers in archives A. C. H. S.
† From O'Conway's papers in archives A. C. H. S.

one of the flotsam of the British army in America, kept a famous inn to which the handsome pseudo-Indian chief chanced to stray. Major Smallman's family consisted of wife and seven or eight children the eldest of whom was a step-daughter named Rebecca Archer. Rebecca was a beautiful bright-eyed rosy cheeked girl, about eighteen years of age, and although a daughter of the wilderness, was fairly educated. She was a native of Carlisle, Pennsylvania, and was the only child of Reuben Archer, who had died shortly after her birth, leaving a young widow who afterwards married Major Smallman. Rebecca's mother, Mrs. Smallman, was a native of Cork, Ireland, and was a Catholic. Her maiden name was Mary Frassey and she was likely a daughter of one of the early emigrants to Carlisle, or more correctly speaking, to the Tuscarora valley as the country around about Carlisle was then called. Whether or not Rebecca Archer was brought up a Catholic I have been unable to determine. The tradition in the family is that she was not and that she became a Catholic when she married Mr O'Conway. I am inclined to think however that she was baptized a Catholic, but allowed to grow up without much religious instruction of any kind. In her marriage certificate and in the baptismal certificates of the children, who were baptized in New Orleans, she is spoken of as a Catholic; Mr. O'Conway in his letter to his mother, in which he first informs her of his marriage, speaks of his wife as a Catholic: and nowhere in Mr. O'Conway's letters or papers is she spoken of as a convert; nor is there evidence that she was received into the Church. There is a family tradition that Cecelia O'Conway, the eldest daughter of Mathias and Rebecca O'Conway, was baptized by a traveling priest somewhere in the western part of Pennsylvania. This is undoubtedly a misapplication of a tradition about the baptism of Rebecca Archer. Cecelia O'Conway was born in Pittsburg in the latter part of 1787, a time when it is most unlikely that there was a Catholic priest in that part of the country, and we have her own testimony that she was baptized privately by her father and the testimony of her father that she was baptized in New Orleans after her parents

had removed to that town. * At the time of Rebecca Archer's birth in Carlisle, about 1769, the Jesuits were in the habit of strolling through the eastern half of Pennsylvania looking for stray Catholic families. Father James Pellentz, S. J., was at that time in charge of Conewago and the country to the west, Father John B. De Ritter, S. J., in charge of Goshenhoppen and Father Luke Geissler, S. J., in charge of Lancaster. † Very likely one of these three priests and in all probability Father Pellentz baptized Rebecca Archer.

"I returned to the American settlement to purchase goods to carry back to the Indian forests; but in lieu of merchandise I found a spouse" is O'Conway's laconic way of describing his love affair. Both he and Rebecca were evidently fatally smitten at first sight and although both were very young they were married at once. As there was no priest accessible to witness their marriage and give the blessing they entered upon their marriage contract before a magistrate. The ceremony took place on Friday, the 9th of March 1787. ‡ Although the marriage was a hasty one and followed a very brief courtship it turned out to be a most happy one and the love which led to it endured to old age.

With his new responsibilities O'Conway had to change his occupation. He gave up his roving Indian life, took up his residence in Pittsburg and opened a school. His brilliant attainments and courtly manners made him friends and brought him pupils and he soon had a flourishing school. Besides his regular school of children he gave private lessons to adults in special branches. At the end of his first year's effort he was about to give up his school and engage in another enterprise when he was induced to take charge of the Pittsburg Academy which was then about to be established. The causes which led him to give up his school and take charge of the Academy are best described in his own words.

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*In letter to his mother.

† The Catholic Church at Lancaster, Pa., by S. M. Sener. Vol. v. RECORDS A. C. H. S., and St. Patrick's Church, Carlisle, Pa., by Rev. H. G. Gauss. Vol. vi. RECORDS A. C. H. S

‡ Letter to his mother.

"The chiefs of a number of families at Paris apprehensive of the approaching troubles proposed to form a colony in the U. S. For this purpose they incorporated themselves appointing two of their members Messrs. Pique and Sangrain, the one a botanist, the other a physician and mineralist to explore a tract of land on the western bank of the belle riviere (Ohio). In the winter of 1788 the two deputies reached Fort du Quesne (Pittsburg) . . . . . The Parisian deputies finding the Ohio shut up with the stupendous masses of ice procreated in the parent rivers, resolved to make a virtue of necessity and during the gloomy winter evenings study the language of the country. It was on this occasion I was introduced to those gentlemen as their maitre de langues. During the progress of our intercourse they communicated to me a part of their plans, making me many friendly offers, and expressing an ardent desire that I would accompany them. Nothing at that period could be more flattering to my inclinations, so I immediately gave up my school and prepared my spouse and daughter, Rebecca and Cecelia, for our departure. About this time we were joined by Mons. Raguet formerly an officer in Polasky's legion and Capt'n Pierce an American, both desirous of taking a passage with us. The boat and everything else being prepared for departure I was in the highest spirits with the contemplation of the new scenes, when a M. Breckinridge, one of the trustees of the contemplated Academy, came to me with proposals from the members, to postpone my departure and to accept the direction of the establishment, that I should be allowed a liberal salary, and a house rent free until a suitable [*one*] could be erected, that as I had a family it behoved me to attend to its welfare and prefer a certainty to a precarious subsistance, more particularly as the river was infested by Indian war parties who daily committed depredations and massacred such unfortunate victims as they encountered. Without resolving upon an answer, I immediately imparted the proposals to my French friends. They approved of them and recommended me to accept them, adding that there would be time enough for my departure in the ensuing winter on their return with new colonists that they prefered my wellfare to their conveniency, and begged of me not to reject a good offer. I persisted no further, and saw with regret my good friends and their new acquaintance set out for the Island where their boat lay, with the view of embarking the next day with their furniture. The morning arrives but no boat is to be found, for the river having swollen in the night, filled the channel with hugh cakes of ice, the boat is borne off with the flood. Behold a disappointment somewhat portentious. The hasty Frenchmen impatient of delay immediately purchase another and about the 19th of March commit themselves to the flood, well armed, and furnished with every convenience for their voyage.

"I resume my avocations, three months elapse in the same rondeau of pedagogy when one day in my garret whilst peacefully wielding the

ferula in the midst of my pupils, my door flies open my school is thrown into confusion and before I can discover what is the matter I find myself fast locked in the arms of a person who bursting into a shower of tears exclaims, 'O mon ami, mon cher ami, que la Providence vous a protege' Here his utterance was suffocated, and here to my amazement I discover myself in the arms of the affectionate, the tender-hearted Sangrain, but alas how changed, dressed in a white packet fustian trowsers, pale and in tears, he who a while since had appeared in the attire of a man of distinction. Recovered a little from my surprise I dismiss my school, and my dear Sangrain resumes his discourse. 'Oh my beloved friend how Providence has preserved you, how happy you are to have missed going with us. Here you see the only Frenchman who remains of the three.' 'Ah Mr. Sangrain you make my heart ache. What has befallen you, where is M. Pique and M. Raguet?' 'Mons. Pique is in the other world and his body lies on the banks of the Ohio. M. Raguet is dead also and his body in the bottom of the river.' 'Oh my G—— How comes all this?' 'On the third morning after our departure from this just as it dawned we were discovered by an Indian. He gives a warwhoop, and the bank is instantly covered by above a hundred Indians. We had just got below their encampment and within a mile of the great Miami river. Some shots were fired from the shore, whilst others came from canoes and boats which pursued us. Mr. Raguet standing at the stern fixed a white handkerchief on a pole as a signal that we were French, but to no purpose for scarcely was it displayed when he received a ball thro' the neck, tumbled into the river never more to rise. Captain Pierce counselled us immediately to save ourselves by swimming before the Indians would board us, for if we remained with the boat they would infallibly massacre us, this said, he plunged into the water and swam for the western bank. We continued firing till I received four wounds and perceived the first canoe was within a few oars length of us, then the unfortunate Pique and I betook ourselves to the flood. I swam directly for the shore, which I soon reached and concealed myself in the hollow of an old stump, from where I perceived my illfated companion just reaching the bank at some distance below, and an Indian close behind him sticking his knife into his back. At that instant another Indian ran down from the bank to the water's edge took poor Pique by hand led him to a log which lay on the beach, and having left him sitting, judge my horror when I beheld the barbarian draw back two or three paces, wield his tomahawk (Cassetete) and sink it into the skull of my companion. He falls lifeless by the log, his butcher withdraws his tomahock, gives a horrible yell and then with the other Indians swims towards the boat. Nothwithstanding the danger to which I was exposed I felt the irresistible impulse to go to see my countryman for the last time. I hurried down the bank whilst the Indians were still in the river plundering our boat; I found

him extended by the log his face covered with blood, his forehead with a gaping wound and besmeared with gore and brains ; I felt his bosom and his heart was still beating. Here is his watch the only article which remains of all our property. I plucked it from his waist and with heart rending sigh tore myself from him for ever.

"I now hurried into the woods not knowing whither I was going ; behold me here alone, without hat or coat, with four bleeding wounds, weak from loss of blood, and apprehensive of being every moment overtaken by the savages, who might have easily tracked me on the snow which still was on the ground. In this dismal situation I was about to lie down and wait the approach of death, when the call of Sangrain, Sangrain, rouses my drooping spirits, I raise my dejected eyes ; lo were my guardian to appear in corporal form I could not be more surprised [*than*] when I beheld the resuscitated Pearce whom I numbered amongst the dead, as I [*had*] concluded [*that*] he had been drowned or tomahawked by the Indians. 'What are you doing here, come quick quick away from this place the Indians will be after us immediately, cheer up man, we can yet escape.' 'Oh my dear friend I am almost exhausted from loss of blood, save yourself, for nothing remains for me but to lie down and die, go, go, adieu.' 'No, I will not leave you, although I should perish. Come let me see if I cannot bind up those wounds. Yes this shirt of mine will answer the purpose, yours is all bloody. Oh these are not dangerous, you are more frightened than hurt, that will do, come, come lean upon my shoulder.'

"This worthy man binds up my wounds puts his arm round my waist, we proceed for a while in this manner, I get faintish, he takes me on his shoulder, and in spite of my prayers to let me lie down and die, he carries me thus for a considerable time. At length I feel some sort of inclination for life revive. I walk a little, we reach the Miami, we find it fordable a little higher up, we cross it and continue our course till night. We rest for an hour or two within the boughs of an ancient oak which some friendly gale had prostrated for our relief. Somewhat refreshed we pursue our course, enabled to pick our steps by the light of the snow that lay upon the ground. About the dawn of day Pearce discovers a pole-cat upon a log just before us, he knocks it down with a fragment of a broken branch, having fortunately his knife about him, he flays the animal, and we break our fast. In fine not to fatigue you with the minutiæ of our distress, after resting, and wandering by intervals we venture to approach the Ohio, pass another solitary night amongst some fallen timber, and continue our route about dawn. We now proceed along the bank, agitated between hopes and fears ; the sun had not been more than an hour about the horizon when we descry a boat descending the river. We approach the waters edge and in the most piteous lamentations we implore their compassion. They lie upon their oars ; but do not seem inclined to relieve us, we by a thousand

gestures and supplications endeavor to excite their sympathy—at last after a long time spent in this manner, they venture to send a canoe to our assistance. The canoe approaches. We are about to step into it. Gracious and merciful God, how miraculous Thy Providence, how inscrutable the operations of Thy fostering hand. The first persons whom Thou hast destined for our succour are the very German and his son whom we had taken into our boat near Pittsburg thro' motives of compassion ; but whom on account of the rudeness and misbehavior of the boy we were obliged to put ashore a few hours after. These instruments of a most merciful and benign Providence take us to their hospitable boat; they minister refreshment, they dress my wounds, they put us to bed. They tell us that shortly after we had dismissed them from our boat, they perceived this one in which we now were ; the kind owner of which obligingly took them in ; that they passed the Miami in the night, and thus escaped the Indians ; that when they perceived us they suspected us as spies sent by the Indians to decoy them to the shore, and had no notion of coming to us ; till the German happily recognized us as his former hosts and that alone preserved us."

Although O'Conway had given up his original design of joining the French colony and the colony failing of establishment by reason of the massacre of the prospective founders by the Indians he was thus deprived of the opportunity of joining it subsequently, his residence at Pittsburg was soon to come to an end. Just what arrangements had been entered into between himself and the founders of the Pittsburg Academy I have been unable to learn, but, whatever they were, they were probably not satisfactory for they did not last long. O'Conway now found himself at the head of a family with one precious little bird in the conjugal nest. The little messenger from heaven was rounding out its first year and had not yet been formally received into the Church. To a man of O'Conway's strong religious bent of mind this must have been a perpetual source of worriment and unhappiness. It is not surprising therefore to find him, toward the end of the year 1788, preparing to brave the dangers of the Ohio, in spite of the recent experience of his friends, to seek a home in a country where he could practise his religion and bring up his family in the Faith which he so much loved although doing so involved the sacrifice of a good position with fair prospects in life and set him adrift in a new country among strangers, with nothing to

depend upon but his pluck and confidence in a Supreme Being. Whatever it may have been that influenced him in his conduct he quite abruptly severed all connections in Pittsburg and in December, 1788, set out with his wife and child for New Orleans. From a human point of view his action looks puerile and foolhardy. In the light of after events however, as we can view them now in panorama, his step was a docile following of the finger of God. That little Cecelia whom he carried to the baptismal font at New Orleans was destined to become a chosen vessel of grace. She in after life became one of the founders of the American Sisters of Charity, and of St. Joseph's orphan asylum in New York city, and for many years a devoted and exemplary Ursuline nun in Quebec. No wonder that God kept her from the fatal trip down the Ohio with the French colonists. No wonder that He guarded the frail little craft that carried her with her parents down the Ohio and Mississippi out of a land of irreligion into a land where the Church was established in the fulness of her power and in the completeness of her rich ceremonials. Where more befitting than in New Orleans that Cecelia should be received into the Church and her parents renew their nuptial contract in the presence of the minister of God and with the ceremonies prescribed by the Church?

O'Conway besides his concern about his child's spiritual welfare had no doubt also much perturbation of mind about his wife's irreligion. It was no fault of Rebecca that she knew absolutely nothing about religion for she had lived all her life where there were no churches and no ministers, at least of her own kind; and until she met her husband she had no source from which to draw religious inspiration or obtain instruction except her mother, and that mother long since stranded upon the desert of irreligion because of want of opportunity to hear the word of God and receive the sacraments. At Pittsburg there was no prospect of his wife becoming reconciled to the Church for even if she had the disposition it would be the merest chance that a Catholic priest might stray that way to give her the opportunity. In New Orleans, on the other hand, she would have an opportunity to

see the grand ceremonials of the Church and to hear the word of God, and with her child baptized, with her frank open mind, her pure noble heart wrapped up in the affections of her husband, all-confiding in him—the way back to Mother Church would be easy. The sequel proved the correctness of his judgment.

About details of the trip to New Orleans I have found no record, but tradition in the family has it that the journey was a tedious and hazardous one. We can easily picture to ourselves what a trip down the Ohio and Mississippi, in a frail boat with a wife and baby, taken in the middle of winter, must have meant. O'Conway's experience as an Indian trader and as a soldier no doubt helped him out and enabled him to escape the dangers of massacre which existed along the banks of the Ohio. It is possible that he was accompanied on the trip by some friends from Pittsburg. In a diary kept during his first year in New Orleans mention is made of a comrade of the Indian wars, then resident in New Orleans and it is probable that this comrade either preceded him thither or accompanied him on the trip. The name of this friend was Captain Dalton.

The first record of O'Conway's presence in New Orleans which I have been able to find is in a stray sheet from a diary in his handwriting. The entries on the sheet run from July 18 to July 27, 1789, and the entry on the first page is a continuation from that on a preceding page. It is evident from the contents of the sheet that O'Conway was already well established in New Orleans as a private tutor at that time. The diary gives a fair idea of the young tutor's life in New Orleans and is worth reproducing.

"New Orleans 18 July 1789, Saturday . . . . to my abode, are joined by Senor Navarro; at the usual hours resume my avocations; towards evening find Doct. at supper, he gives me the key of his room. I there amuse myself with the works of Jov.s Doc till he comes. Sit late, narrowly escape the patrol.

Sunday 19. Arose at half past four, thinking it was late, seeing doctor did not call, according to agreement last evening, to breakfast at the country seat about a mile and a half below the city. Shortly after the doctor and Mons. Broudousqui call; Reb.[*ecca*] is at Market; I have

Cecili asleep, and accompany them. We proceed along the bank of the Missisipi, meet a negress, of whom we purchase apples; we walk on for a while, turn off the road; pass through an orange grove, reach his house, delightfully displaying its white balconies from a cluster of peach trees bending under the fruit. We were received by Mons. Brodousqui's parents with marked attention; we were presented with the blushing fruit, strolled about amongst the trees; collected some mint and returned to breakfast in the corridor. The table was a la Louisianne neatly variegated with porcelain, white and black figs just plucked, wine, toast, rice, coffee and cream. Having passed an hour in this campestral retreat, we proceeded homeward. After shifting, reached Mass as it was beginning. Afterwards passed awhile with Captain Dalton's at the place d'armes, recapitulating our travels in the Indian regions. At noon reached home as Reb.[*ecca*] was prepared for dinner. Sen'r Morales informs me of new pupils at custom house.

Monday 20. Up twenty minutes before five to my work, visit Dalton, Mrs. Geogh'n, doctor &.. Miss Maria Dolores O'Rue daughter of the Contador General, Don Jose O'Rue began.

Tuesday. 21. Arose within a few minutes of five. The rain falls in torrents. At seven to Don Sebastian Arieta, to Kelly's whose poor Andres Beardle is at work. At eight to Navarro Cayetano and Zamora in succession. At dusk Blacke Jr. brought me eight dollars.

Wednesday 22. Usual career, at dusk to doctor's, give him five dollars.

Thursday 23. Up before five, to my rounds. Zamora pays me six dollars. Come home at noon, repose 'till two. At half past three visit doctor P. Paulus whom I find abed. He awakes and I present him five dollars. McMurray comes in, we refresh with *eau de vie* and water. Return home, find Reb[*ecca*] preparing egg syrup in a bottle, put *eau de vie* into another, bundle them up with eatables, we lock the house and proceed along the bayou road. About a mile and a half from town, invited by the verdure of a spot on the border of a brook, we sit under a bushy shade, spread our viands, and regaled at leisure. Having contemplated the rural prospect and inhaled the vivifying breeze, we advance a little farther, perceive a place overgrown with mint, we collect some in our handkerchief, sit awhile, and resume the road to town. The sun declining is obscured by a dark cloud the distant lightning gleams above the lofty cypress trees on the opposite bank of the Missisipi. Frogs, crickets, grasshoppers and other natives of the neighboring greens in lugubrious notes proclaim the approach of dreary night. We reach our abode as the horizon begins to be robed with a sable mantle; satisfied with our promenade we glide into the vale of slumbers.*

* On the margin along side of the entry for the "23" is the following memorandum in red ink: "Scholars Arieta Zamora Navarro Blacke Cayetano Pedesclaux."

Friday 24. July 1789 St James+.Arose at five, and ran through the task of the day.

Sat. 25, July. Up at five. At nine waited on the doctor. Am invited by Broudousqui with whom I passed last Sunday morn, to spend tomorrow also. Dr. Paulus and I repair to Mass, at which we find the military assembled. Much rain till two o'clock.

Sunday 26. July. Up at half past five. The morn grey. Await the arrival of the doct. and Mons. Bredousqui. Mass begun as I get to Ch. [urch] Call at Wilcox's, Geoghagan's, doct'rs. Mad^e. Searel. Meet Capt. Patton at Cap't Dalton's; call at Mad^e. Beauclair's to see doct'r.

Monday 27. July. Dressed at five. Usual avocations, go with doct. to Madam Danois. Return to doct'rs, partake of luscious figs. Presented with some for R [*ebecca*]."

The humdrum routine life as pictured by this brief extract from the diary, intermingled with such pleasures and consolations as a romantic ardent nature can get from home life, association with friends and occasional jaunts into verdant fields and balmy groves, seems to have been the lot of O'Conway during the first year of his stay in New Orleans. He no doubt laid the foundation during this time for his perfect mastery of the Spanish language for which he became distinguished. Probably one of the first important events in his domestic affairs after his arrival in New Orleans was the formal baptism of his little daughter, Cecelia, an event to which he modestly refers in his first letter to his mother: "since baptized here by the name of Cecelia Maria Josepha, the son and daughter of the Contador sponsors." In the name of his daughter we have ample evidence that his strong faith and edifying piety had not suffered by his five years' sojourn in the Indian country on the frontiers of Pennsylvania, although he was absolutely deprived of religious consolation during that time. As yet apparently his wife had not been reconciled to the Church, for we now here find mention of her accompanying him to Mass and it is not until 1791 that their marriage contract is renewed before a priest. On August 7, 1789, the home circle was enlarged by the addition of a son. The new scion was baptized in the church of St. Louis, and was given the name of Joseph Mary. The sponsors were Don Jose Vicente de Orne and Dona Maria de los Dolores Orne.

Certified copy of baptismal certificate of Joseph Mary O'Conway.

Fr Estevan de Valoria Religioso Capuchino, y Teniente Cura de la Parroquia de S.n Luis de esta Ciudad de la Nueva Orleans = Certifico en la mejor forma que puedo y debo que en el libro segundo de bautismos de blancos de esta Parroquia que da principio el doze de Mayo de mil setecientos ochenta y seis y en el corriente al folio 97. se halla una partida de bautismo que es la 645. como se sigue ——

Partida. Hoy Jueves dia ocho de Abril de mil setecientos y noventa: Yo fray Antonio de Sedella, Cura Beneficiado de la Iglesia Parroquial de S.n Luis de la Nueva Orleans en esta Provincia de la Luisiana en America, bautize, y puse los Santos Oleos a un Niño que nacio el dia trece de Agosto del año pasado de ochenta y nueve, a quien puse por nombre Jose Maria, hijo legitimo de D.n Matias O-Conneay, y de D.a Rebeca Archez. Fueron sus padrinos D.n Jose Vizente de Orue, y D.a Maria de los Dolores Orue, vecinos todos de esta Parroquia; y por que conste lo firme de mi mano en dho dia, mes, y año: ut supra. = Fr Antonio de Sedella = —

Concuerda con su original, que queda en el archivo de esta Parroquia, en el libro y folio citado, a que me remito; y a peticion de la parte interesada doy la presente, en dia 20 de Enero de 1795. = ——

Fr Estevan de Valoria

Nos los los Esc.os que avajo firmamos y firmamos Certificamos y damos fee, que el M.R.P.e Fr Estevan de Valoria Religioso Capuchino de quien la Certificacion que antecede aparece firmada es Teniente de Cura de la Iglesia Parroquial de S.n Luis de la Nueva Orleans, y a Escrita con aprovacion y aprecio siempre le hemos hallado y de entera fee y Credito asi en Juicio como fuera de el Nueva Orleans veinte y Uno de Enero de mil setecientos noventa y cinco años

Pedro Ximenez

Fran.co Broutin
S.no Pub.co

Pedro Pedesclaux
Escrib.no

O'Conway continued to live in New Orleans with his little family until sometime in 1795. Very few records about his life during this time have come down to us. I am inclined to think that he kept some sort of diary during his life here, but most of it has been lost. The records on the stray leaf of 1789 I have already given. On one side of another leaf, bearing the date of November, 1790, there are a few entries. On November 11 is the memorandum that "Malatte quit work," and an entry of the names of "Turris, Frettée, Christoval, Mayronne, Pedesclaux and Guarnis," who were probably scholars with the amount which each paid, the total summing up 48, (probably meaning $48.00). On November 16 is the entry.

"Received from Col'l Piernas' son as payment for teaching him English 40.00 from Christoval 6.00 from Frettée 2.00" "Paid French [*cannot make out the word, maybe drug*] 1.00" "Presented this day Tuesday Nov. 16, 1790 to Governor Don. Gayoso my petition for a plantation and lot at Natches, he being then at Contador's made me a promise of both."

Nothing more is divulged by the documents about the family except the birth of another son on July 27, 1791, an event which is chronicled by O'Conway in his letter to his mother, and about which he adds "baptized Mathias Santiago, whose sponsors are of considerable rank and particular friends of mine." It was shortly before the birth of this child that Mrs. O'Conway became formally reconciled with the Church. The renewal of the marriage contract took place on Thursday May 19, 1791, in the parish church of St. Louis in the presence of Father Joaquin de Postillo, who performed the ceremonies and rites of the Church over the contracting parties and during the sacrifice of the holy Mass gave them the nuptial blessing. This fact is revealed by the marriage certificate. On a few sheets of paper sewn together and containing various memoranda apparently entered much later in life is an entry which reads

"Wednesday 14 Nov'r 1792 at New Orleans—Memor. and rec'd many books left me by the deceased Father Diego, Capuchin."

It may be that from these books O'Conway gathered some of that great fund of knowledge about languages which enabled him to write his philological treatise.

A diary or account book kept by O'Conway for the entire year of 1793 has come down to us. It consists of a paper book of legal cap without covers. Of historical interest are the entries of family names. They are :

" Hamilton, Pontalla, Herault, Sallazar, Mawl, Mercier, O'Rue, Bermudes, Vincenté, Courcier, Crimmen, Lidrue, Leduc, Lobia, Ferguson, Catalon, Walsh, Bougaut, McDermott, Cuisinier, Baron de Carondelet, Alguazil, De Buiss, Naturalist, Oa, Le Deu, Palominus, Filipe, de Carrasco, Gueral, Leonard, Du Forret, Gorman, Haversack, Cobron, Froop, Suttle, White, Navarro, Zerban, Binns, Pedesclaux, Tanner, Bayi, Milizet, Brophy, Merricult, La Ford, Osorno, Bowes, Maxent, Humphreys, Chabots, Barth, Paulus, Coquits, O'Finaghty, Green, Bappilais, Griffin, Ximenes, Hammel, Copshar, Lee, Nixon, Duval, Stanner, Hayd, Dolores, Lawrence, Spell, Navershaw, O'Connor, Keller, Walk, Schnell, Wilcox, Provisor, Aemas, Catalame, Myers, Butler, Tremolet, Spillard, Bautisla, Olle, Quin."

There are also a number of entries, which throw light on the life of O'Conway during this year. On March 4 :

" Removed to Father Joseph's by the invitation of F. Portillo."

On Tuesday, April 2 :

" Same day fatal news of Louis R. F."

In the beginning of June :

" Began this month with the following pupils—Mons. Naturalist at 6 pr Mth, Dn Emmanuel Oa 5, Mad'll Le Deu 4, Major Palominus 6, Two at Cantador's 12, Mons'r Mercier 6, Miss Filipe 6, Cuisinier 5, D'n Bermudes 6."

On Friday, June 21 :

" Sold my lot to Henry, a free negro, for 350 dollars,—of which he is to pay in seven months, 200 dollars, and gives me in hand 150.00. Registered in Mr Pedesclaux's. Bella annunciatur hodie."

On Monday, July 15 :

" Received from the administrador for the tuition of his brother 18.00. Received from Baron de Carondelet for tuition of Miss Felipe her month concluded 11th Inst. 6.00.—A present of Pope Pius IV profession of faith."

On Monday, Aug. 5:

"Mr. Green departed for Apolusia."

On November 4:

"Paid Provisor of the Contribution, my first essay thirty eight and half dollars—on all saints day."

On Friday, the 8 of November:

"Entered by the Baron de Carondelet as a volunteer of St. John's Cavalry, called San Juanistas."

On Monday, December 2:

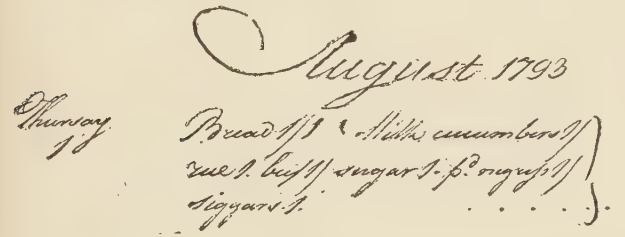
"Paid Mons'r Tremolet bal'c for Governor's dinner 3.00."

On Friday, December 20:

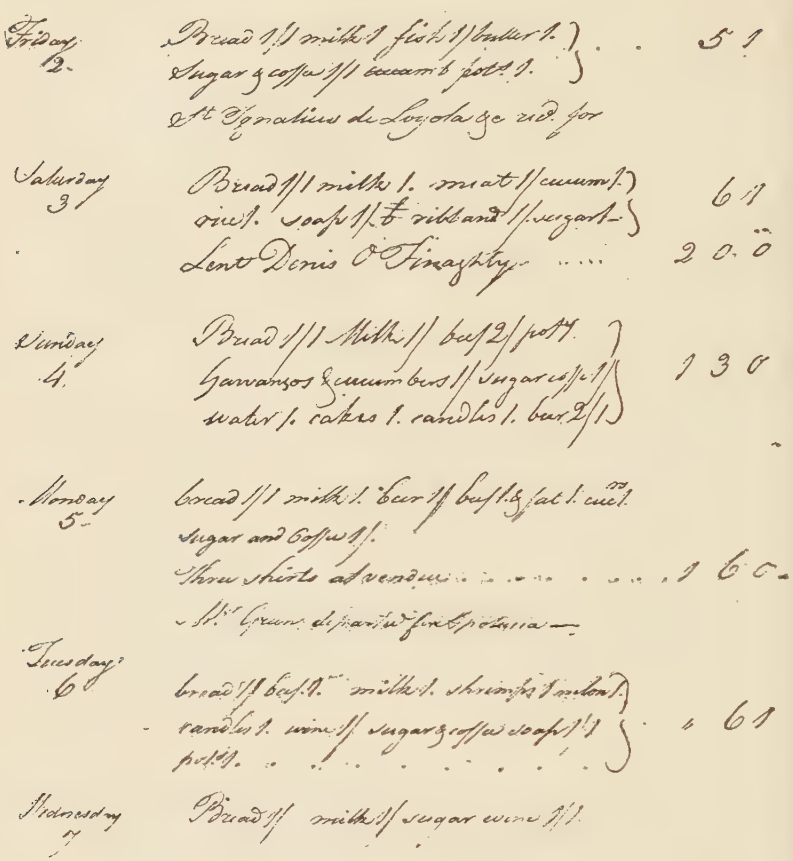
"pd punch with Capt. Spillard the great traveller—.20."

There are also many interesting memoranda which throw light upon life in New Orleans over a hundred years ago. One can for example get a pretty good idea from the accounts as to what it cost to live in that city in those days. In 1793, O'Conway had a wife, three children, himself and one servant to feed. The cost of food for such a family is fairly represented in his entries of expense items:*

Specimen page from account book.



* The items are given in signs the value of which are not very clear, but the totals are expressed in dollars and cents. The value of the amount expressed by the sign for shillings was probably 12½ cents. The value of the pence was probably 2½ cents, and the value of the figure with a period after it, probably meaning a picayune, may have been three cents. For this suggestion I am indebted to Mr. F. A. Cunningham.



Items of the cost of clothing are also scattered through the book. On Thursday, July 11, occur the items:

"Two pair of shoes for Rebecca 2.40, A piece of Bretagn linnen 3.00, Two trimmed shirts 6.00."

On Saturday, July 13:

"Muslin speckled handkerchief 1.00, a pr of ribbed cotton stockings 1.20."

The cost of O'Conway's uniform as a San Juanistas is recorded on November 9 as follows:

"Paid for the mounting of my sabre 5., pd Mad. Catalame 1.4, pd an ell narrow gold lace 2., pd hat band 1. two ells fine white serge 2.4, one ell & ¾ of superfine blue cloth 13.6, 2½ do casimer 10.¾ do. yellow 1.31."

Sunday, 10 :

"For cocking hat .6."

Monday, 11.

"To Mr Myers for making uniform coat 8.7."

From this account book may further be gleaned the fact that O'Conway, during his stay in New Orleans, had the usual experience of the student and scholar, a life of hard work with but few of the good things of this world. It was evidently a constant struggle to maintain his little family in a manner consonant with his ideals and with their and his own refined instincts. Socially he was well enough placed for he apparently was in touch with the best families in New Orleans. But to supply the wants of his family and at the same time provide the means for carrying into execution such cherished schemes as every warm nature must possess was no small task, with his studious nature and habits, and the business equipment which his education had furnished him. A day-dream which no doubt soothed him in many a dark hour was the hope of again seeing his mother and possibly having her live under his own roof. In his letter to his mother from which I have already more than once quoted he writes :

"I lately purchased some merchandise and have hired a person to hawk them about by which means, and God's assistance I hope shortly to have the happiness of seeing you. I attend as usual to my employment, am instructing the Gov'r's daughter, Baroness de Carondelet and a few other young ladies of distinction."

The business which he carried on in this way is recorded in his account book. The articles which he chiefly dealt in were books, but he also sold trinkets and merchandise. No doubt his experience in the Indian country led him to take this way of earning an extra penny. The man whom he employed for the work was Dennis Finachty, and he apparently paid him a fixed salary.

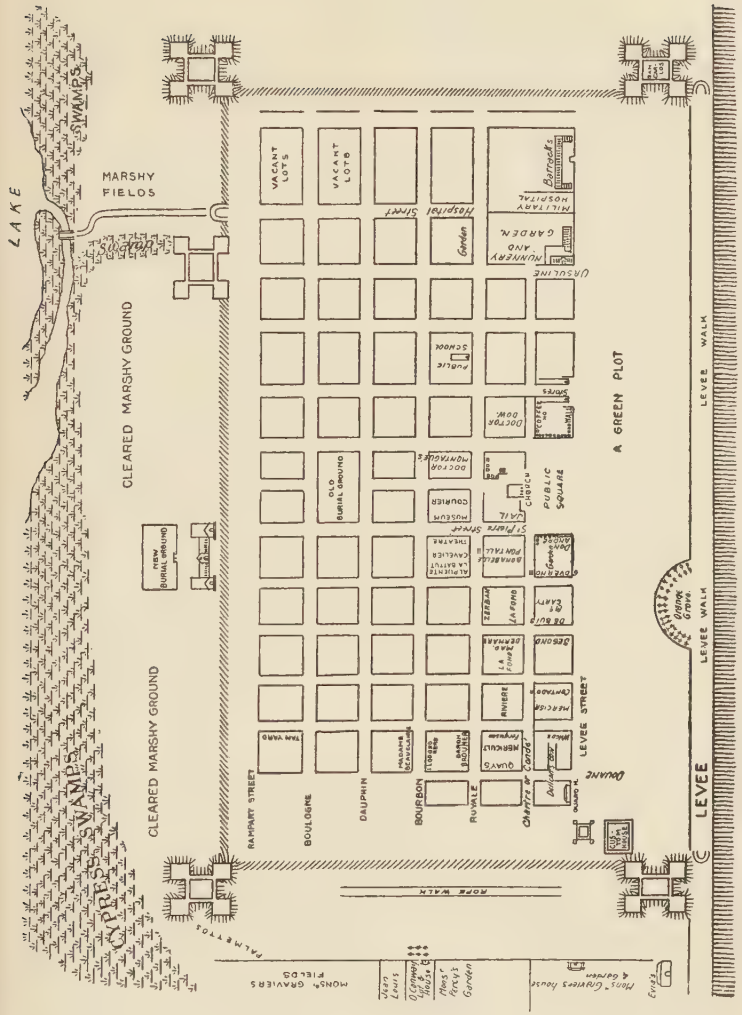
O'Conway's enlistment as a San Juanistas was for the defense of New Orleans in the interest of Spain. In his letter to his mother he writes upon this subject :

"I now must inform you, My dear mother, of what will surprise you, and perhaps make you tremble for our situation; but be not alarmed, and prepare to know it. On the first of the year 1792 the Baron de Carondelet, a knight of Malta, took on him the reins of this government, which he commenced by putting the town in a position of defence and has completely effected it at the crisis when the danger gave every sign of its approach. The troubles in France gave rise to these preparations and since war was declared between Spain and that country every precaution has been taken, that the prudence of an able commander could suggest. A ditch has been thrown round the town, and then well stockaded, and other works thrown up which here 'tis unnecessary to mention. About the end of last week advise was received that a body of French rebels, who settled in Philadelphia, formed a resolution of fitting out an armament in order to take this province, if possible, and actually are destined for this place. However measures are so well concerted here that we are prepared to receive them, which is what they do not suspect; and, surrounded as we are by domestic foes, we make no doubt but we shall defeat their project and convert their boasted scheme into a disgraceful defeat. The militia are under arms and ready at a moment's warning. Every thing here cuts a martial appearance, as the enemy is hourly expected. How this affair may end God only knows. No passports are given, the citizens mount guard, and more troops are expected from the Havana, which, if they happen to come in time, will enable us to make a gallant defense, being blessed with an indefatigable, brave and intelligent commander, in whom every one has the greatest confidence. 'Tis supposed that the force of the enemy consists of ten thousand."

It was because of this war that he had sold his little rural home as recorded in the diary. In another part of his letter to his mother he writes:

"Shortly after the departure of my brother I sold my little rural retreat, after having planted a variety of fruit trees and planted it with a beautiful pigeon house. To this was I forced on perceiving that a line of fortifications was drawn between me and the city."

Among his papers which have come down to us is a carefully drawn map of New Orleans as it existed at that time, with the fortifications marked, his little home outside of the walls traced, and the homes of his friends, of prominent people and the locations of public places indicated.



Map of New Orleans about 1793.

Some interesting facts bearing upon the early Irish settlers of New Orleans are revealed by a comparison of parts of his letter to his mother with the Irish names which appear in his diary. He writes:

"The gentleman who is pleased to forward this, is a merchant, his name Patrick Walsh, is married to a sister of counsellor John Geoghegan of Bonnown, his residence is at Dublin. I am certain if you direct a few lines to him at Richard Geoghegan Esq. Bella Vista near Dublin, he will use his endeavors to forward any letters that you, and such of my former acquaintances and schoolfellows may please to send me. . . . . I had almost forgot to tell you that such of my countrymen as are desirous of procuring either for themselves or their children land, to the amount of four hundred or more acres of the best soil, proportioned to the number of persons in their family, need only repair to New Orleans and present themselves to the governor, who will without delay put them in possession of what they desire. No difficulties attend the acquisition of it, the person need only pitch on the spot and if it be not occupied by another it is granted. If my poor distressed countrymen had it only in their power to transfer themselves hither, they might enjoy their religion unpersecuted and their properties free of every tax whatever. Were I capable of managing a plantation, there is one at my disposal. I have procured for Mr. William Dermody, son of a person of that name, steward to consellor Blake of Ardfry, a very pretty plantation, consisting of four hundred and fifty acres, with a house, implements for husbandry all sorts of grain and provisions for a year. This he enjoys within two days journey of town with his wife and children. This probably may not be disagreeable news to his friends. He is a handsome young man, has been an officer in Count Dillon's regiment; . . . . ."

It is quite possible that the presence of some of these Irishmen in New Orleans had something to do with Mr. O'Conway's taking up his residence there.

O'Conway continued to reside in New Orleans with his family until sometime in 1795, when he removed to Havana, Cuba. I have however not been able to learn much about him during the interval between 1793 and 1795. Sometime in the early part of 1794, another little cherub was added to his household, to whom was given the name of Maria de los Dolores. Who knows how many heartaches and disappointments this name may represent! It may however have been given to the child entirely out of compliment to Dona Maria de los Dolores Orne, who had stood sponsor for another child and was a friend of the family. Why removal to Havana was determined upon must remain a matter of speculation. I am inclined to think that O'Conway was offered a position in Havana as official interpreter for the government or for some

corporations. In New Orleans he became acquainted with a number of Spanish officers and he had some for pupils. It is quite likely that some of these were instrumental in getting him to go to Cuba, and interested themselves in his behalf there.

He probably arrived in Cuba in the latter half of 1795. In a document which has been preserved among his papers and which purports to have been written by O'Conway but which is evidently a copy, the statement is made that O'Conway, at the time of the reinterment of the ashes of Columbus on January 15, 1796, had resided in Havana at the Salude with his family for some time; that he was one of the interpreters appointed by the king; and that he served as one of the officers who bore the pall during the ceremony of reinterment. A description of the ceremony, likewise ascribed to O'Conway, accompanies the statement, and reads as follows:

"The ceremonies of this interment were incomparably magnificent and imposing, seldom rendered to the greatest monarch, and much less after a lapse of ages. On the arrival of the fleet accompanying the San Lorenzo in the harbor of the Havana on the 15 of January 1796, all the city assembled to honor the occasion, ecclesiastical, civil and military bodies vying with each other in showing respect to the relics. On the 19th all being ready for the reception, a procession of boats and barges, three abreast, all habited in mourning, oars ruffled, silently mournfully and solemnly moved from the ship to the mole. The centre barge bore the coffin, covered with a pall of black velvet, ornamented with fringes and gold tassels; a company of marines, as guards in mourning; then the coffin was delivered by the captain to the authorities on shore; from thence to the plaza de armas in procession and placed in an ebony sarcophagus, in the form of a throne handsomely carved and gilded. This was placed on a high bier richly covered with black velvet. Numerous lighted tapers surrounded it. In presence of the governor the captain general and commander of the royal marines the coffin was opened. A leaden chest one foot high, one and a half square, was found within. A small piece of bone and some dust alone remained of the illustrious hero Columbus.

All then was carefully replaced and closed with great solemnity, and all the pomp of the ecclesiastical ceremony, pertaining to a Spanish procession, were beautifully displayed and harmoniously blended with heartfelt emotions of the multitude, muffled bells tolling, the air trembling with volleys of musquetry and minute guns from the forts and armed vessels, and glittering with banners of every device. The pall bearers held by turns the golden tassel of the sarcophagus.

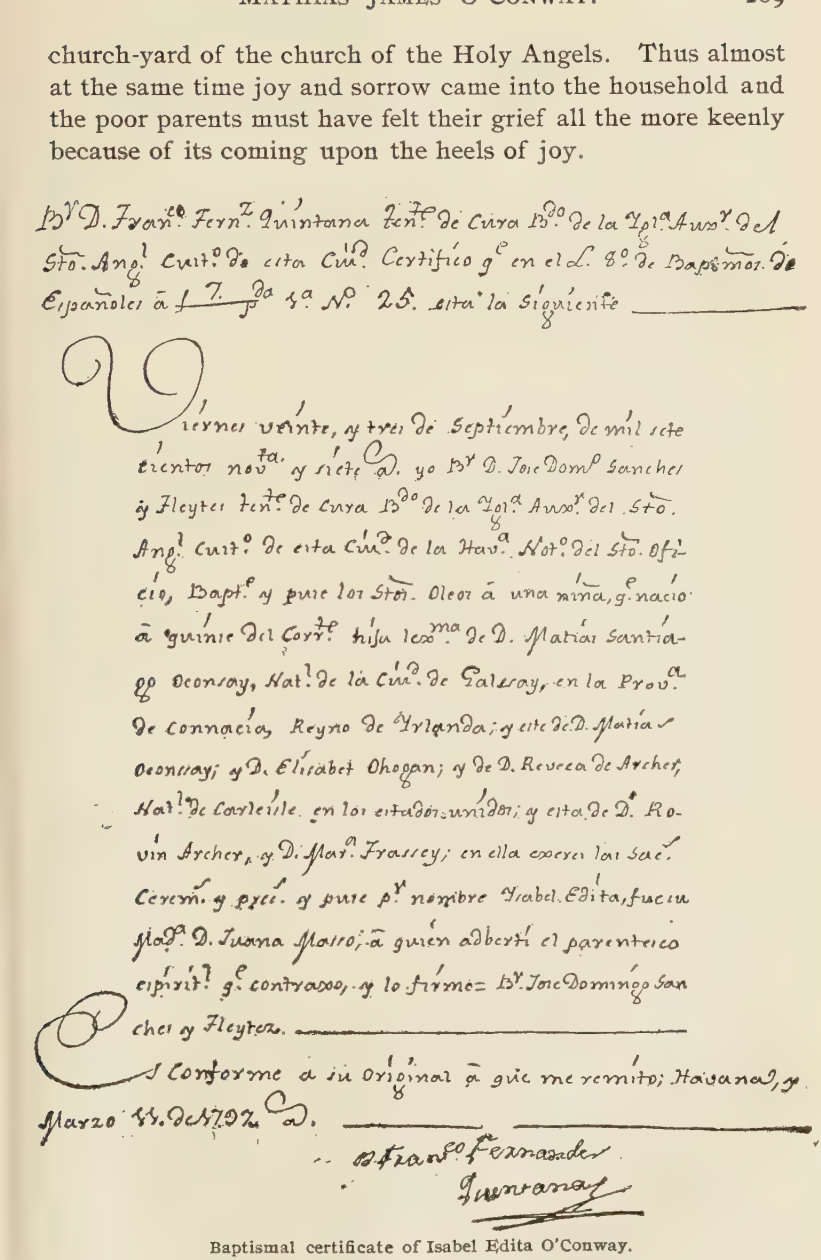
Arriving at the cathedral, which was carpeted throughout, while the massive columns were decorated with magnificent banners infolded with black, the sarcophagus was placed on a splendid Ionic Pantheon forty feet high by fourteen square erected under the dome of the church, for the temporary reception of the remains. This miniature temple was rich and beautiful. An elegant friezed architrave and cornice was supported by six white columns, four on each side above which was a frontispiece which contained passages from the life of Columbus figured in bas relief. Arising on two of the domes, [*there was*] a beautiful obelisk, the pedestal ornamented with a crown of laurels, and two olive branches. On the lower part of the obelisk, emblazoned the arms of Columbus, accompanied by time with his hands tied behind him, death prostrate, and fame proclaiming the hero immortal in defiance of death and time. Other emblematic figures occupied the arches of the dome. The Pantheon and the whole cathedral was literally in a blaze with wax tapers, several hundred were so disposed as to give the best effect to the imposing scene.

The solemn service of the dead was chanted mass celebrated and a funeral oration pronounced, then as the last responses and pealing anthems resounded through the arches of the cathedral, the coffin was removed from the pantheon and borne by the French marshall the intendente and the other functionaries to its destined resting place in the wall and the cavity closed by the marble slab already described."*

Of O'Conway's life in Havana I have been able to learn very little. Scarcely a scrap can be found among his papers that would throw light upon it. About the only events besides his participation in the reinterment of the ashes of Columbus concerning which I have been able to find documentary evidence are a birth and a death. On September 15, 1796, another daughter was born to him. The little Cuban was baptized in the church of the Holy Angels on September 22 and had for godmother Dona Juana Josefa del Masso, wife of Don Bartholomew Crawford, official interpreter of Havana. She was given the name of Isabel Editha. In a paper giving the date of her birth and baptism it is stated that she was born in front of the church of the Holy Angels, thus in a measure fixing the place of residence of the parents at that time. On October 9, 1796, a little more than three weeks after the birth of Isabel, Maria de los Dolores died, and was buried in the

*A descendant of O'Conway has told me that a description of this ceremony has been published by O'Conway in pamphlet form.

church-yard of the church of the Holy Angels. Thus almost at the same time joy and sorrow came into the household and the poor parents must have felt their grief all the more keenly because of its coming upon the heels of joy.



Bdo D. Franco Fernz Quintana tente de Cura Bdo de la Yglª Ausr del Stô. Angl Cuitº de esta Cúd. Certifico gº en el Lº 8º de Bapsmos. de Españoles á f. 7. dª 4ª Nº 25. esta la siguiente

Viernes veinte, y trez de Septiembre, de mil siete cientos novta y sieteª. yo Bdo D. Josc Domgo Sanchez y Fleytes tente de Cura Bdo de la Yglª Ausr del Stô. Angl Cuitº de esta Cúd de la Hav.a Notº del Stô. Oficio, Baptº y puse los Stos. Oleos á una niña, gº nacio á quince del Corrte hija legma de D. Matias Santiago Oconsay, Natl de la Cúd. de Galway, en la Provª de Connacia, Reyno de Yrlanda; y esta de D. Matias Oconsay; y D. Elisabet Ohogan; y de D. Rebeca de Archer, Natl de Carlisle en los estados unidos; y esta de Dª Rovin Archer, y D. Matª Frasey; en ella exorcs los Sacs Ceremª y pyes. y puse pr nombre Yrabel Edita, fuc ia glaª D. Juana Marro; á quien adverti el parentesco espiritl gº contraxo, y lo firmé= Bdo Josc Domgo Sanchez y Fleytes.

Conforme á su Original á que me remito; Habana, y Marzo 14. de 1792 ª.

Matiasº Fernandez

Guevara

Baptismal certificate of Isabel Edita O'Conway.

The only clue that I have been able to find to O'Conway's occupation in Havana, besides the one already mentioned in the prelude to the description of the ceremony of reinterment of Columbus'ashes, is in an unsigned slip of paper written in O'Conway's hand, giving a running account of the chief events of his life. In this occur the words :

"Become instructor to Governors, noblemen, generals, ladies, from this grade make a transition to that of translator to a company of Spanish merchants, then resume the life of clerk in a public loan office &."

The position of translator to a company of Spanish merchants could have been held only in Havana. It is very likely that during his stay in Havana, as in New Orleans, he turned his education and knowledge of languages into account whenever he could, and did whatever might be necessary besides to earn an honest living for his family. From another slip of paper in his handwriting, but likewise unsigned, headed Tack Bay, Havana, Salude village, I am led to believe that he was discontented in Havana and soon after his arrival there began to sigh for the old scenes in Pennsylvania. The paper is torn and part of it is missing so that the date of the document and the first few words cannot be quoted. It reads :

". . . . . the Blue Mountains and I shall warrant that no inducement shall ever separate me from them. An obscure cavern situated at their base, and whose gloomy portico is cased with mossy rock, overgrown with verdant moss, shall be my last retreat. The avenue to this dreary retirement consists of countless evergreens, their branches so interwoven, that the cheerful rays of the enlivening sun never find their way thither. Its inhabitants gloomy as itself never issue forth but at the silent hour of midnight. Those are the black bear, the ravenous wolf, the screechowl. Within that cavern tranquillity is to be found. In the womb of the stupenduous mountain the keen tongue of slander is never heard. There holy retirements are free from the cruel cries of war. The sterility which prevails repulses the greedy inhabitants of civilized and fertile countries. Nothing to tempt, nothing to invite; it is formed only for beings like myself. The venerable moss and ivy leaf, to me are preferable to the richest hangings. The pointed icicle pendant from the humid grotto, surpasses at least with me, all the stucco work of superb edifices."

The desire to return to former scenes no doubt continued to haunt him until he finally yielded to the impulse and again found his way to Philadelphia.

In what year he returned to Philadelphia I have been unable to determine. In his letter to O'Madden he writes :

"In fine having visited many places and encountered a variety of interesting accidents, I returned in 1807 to Philadelphia."

If this date is correct it must apply to a permanent settlement in Philadelphia and not to the time when he left Havana. There is documentary evidence in existence to show that he lived in Philadelphia in 1799. In the baptismal register of St. Joseph's church there is an entry on March 31, 1799, which reads :

"Baptized by Rev. Mathew Carr, [O. S. A.,] Anna Maria Conway*, born January 25 of this year of Mathias Conway and Rebeca Archer, both Catholics. Sponsor Cecelia Conway."

Cecelia his oldest child made her first communion in St. Mary's church on the 3rd of May, 1799. I am inclined to think that he returned to Philadelphia with his family either in the middle or latter part of 1798. He may not have located in Philadelphia at this time as it is quite likely that he visited his wife's relatives at Carlisle and Pittsburg, and it may be that he lived in those places for awhile, but the probabilities are that he lived in Philadelphia at least from the beginning of 1799. On the 14th of April, 1801, he had a child born which was baptized at old St. Joseph's church by the Augustinian Father George Staunton. The child was named Columbkille and Father Staunton stood sponsor for it. Anna Maria's baptism at St. Joseph's in 1799 ; Cecelia's first communion at St. Mary's in 1799; and Columbkille's baptism at St. Joseph's in 1801 leave little doubt about the family's residence in Philadelphia from 1799.

Upon his return to Philadelphia O'Conway was in his thirty-second year, his wife was probably in her thirtieth, and they had a family of four living children, the oldest of whom was in her twelfth year. Three of the children were of school age. No small responsibility rested upon the shoulders of the youthful father with such a family to care for and to educate.

* The name is written Conway instead of O'Conway in this and one or two other entries in the register. This was a mistake on the part of the clergyman making the entry.

How seriously he took the responsibility to heart will appear later as we see the children grow up into manhood and womanhood. What he did for the support of his family during the first few years after his return I have been unable to learn. Tradition has it that he was clerk in a loan office under General Moylan and it is probable that he held such a position, and that the clerkship in a public loan office referred to in the anonymous running account of his life, was held at this time. No doubt he also turned his linguistic abilities to use, for somewhat later we find him teaching Spanish and French, translating documents from those languages into English, and doing various kinds of writing for persons incompetent or unwilling to do it themselves. In 1802, he was appointed Interpreter of the French and Spanish languages for the Commonwealth of Pennsylvania by Governor McKean.* This position no doubt gave him a fair income and enabled him to educate his children.

For ten years after his return to Pennsylvania from Havana his life seems to have been a singularly hidden one. There is absolutely nothing to be gleaned from his papers that have come down to us to throw light upon his doings during this time. In the baptismal registers of St Joseph's church I find an entry of the baptism of a son born on Jan. 6, 1804, and baptized by Father Egan, afterwards Bishop Egan. Elizabeth Smith stood sponsor for him and he was called Columbkille Mathias. There is another entry of the baptism of a son born on August 11, 1807, to whom the name of Ignatius was given, and for whom the oldest sister Cecelia stood sponsor. Father John Rossiter the Augustinian of Coffee Run officiated on this occasion. On August 29, 1809, there is the record of the baptism of another son, born August 26, to whom the name of Petrus Ireneus Misericors Dei was given. Father G. V. Harold administered the sacrament, and Father Peter Babade, of Baltimore, and Mother Seton, of Emittsburg, were sponsors.† But while documents bearing upon the life of the

* His certificate of appointment is in the archives of the A. C. H. S.

† It is likely that Father Babade and Mother Seton had proxies at the ceremony as they could not at that time have come to Philadelphia during the short interval between Aug. 26 and Aug. 29.

happy family living under the O'Conway roof during this time are scarce we can form a pretty good idea of what that life must have been from the results as reflected in the children. Under that roof was formed one of those noble characters which made the founding of the American Sisters of Charity a possibility. During those ten years of apparent obscurity from 1798 to 1808 the older children were well educated and developed into Christian men and women. Cecelia the oldest daughter was dreaming of a cloister in Spain and had led her bosom friend Anna Maria Murphy* into the same dreamland. The two vocations which had thus been fostered in the O'Conway home and probably chiefly under the guidance of O'Conway himself were the first encouraging fruits of the saintly Babade's pious search for pearls to cluster around his diamond for the construction of his diadem of angelic womanhood with which to crown the youthful Church in the United States. A number of saintly priests had for sometime contemplated the establishment of a religious community of women and they had found in Elizabeth Seton the vessel of grace which God had destined as the foundress, but they needed associates and were quietly looking out for them all over the country. Cecelia O'Conway and Anna Maria Murphy made the organization of the new community possible, and were persuaded to give up their trip to Spain and join Mrs. Seton at her little school in Baltimore until such time as in the wisdom of Providence a further step might be taken and a religious community organized. Cecelia joined Mrs. Seton first. She was taken to Baltimore by her father on December 7, 1808. Anna Maria Murphy under the protection of Mr. O'Conway and against the wishes of her family followed her friend soon after, before the community was organized. The two under the leadership of Mrs. Seton and the guidance of Fathers Babade and Dubourg and with the approval of Bishop Carroll made the beginning of the great American community of Sisters of Charity. Thus O'Conway in an humble way became an agent in the hands of Providence for

* Niece of Mathew Carey. Miss Murphy's mother was married a second time to a Mr. Burke.

the planting of the mustard seed which has grown into such a gigantic tree extending its sheltering branches over the entire country, and yielding comfort and consolation to thousands.

Mother Seton and Mr. O'Conway became warm friends from the very day that the fond, deeply religious and truly Christian father brought his first born child to Baltimore as an offering to Almighty God and placed her under the care of that spiritual mother who had been so providentially chosen to inaugurate the great work which was about to be begun. That two such souls should be mutually drawn to each other is not to be wondered at for both possessed great mental faculties and keen appreciation of religion and its aims. Mother Seton and Pere Babade showed their appreciation of O'Conway's part in the foundation of the new community by acting as sponsors for O'Conway's youngest child, Petrus Ireneus. The letters which passed between Mr. O'Conway and Mrs. Seton, some of which were published a few years ago in the life of Cecelia,* are redolent of the Apostolic spirit of the Church.

The founding of the American Sisters of Charity shows in a striking manner the wonderful ways of Providence. Slowly and silently had God quarried the pillars of his temple; strongly and carefully had he forged the bands that were to hold the timbers together: for his house was to be a great structure that would endure forever. He guided the footsteps of Elizabeth Seton out of the most luxurious environments through sorrow and tribulation into a Catholic atmosphere in Italy so that she might be prepared for the work which was in store for her. He led the unbaptized Cecelia through dangers and vicissitudes to the baptismal font in New Orleans, kept her under Catholic influences, with Ursuline convents at New Orleans and Havana as object-lessons of convent life and inspiration for her own vocation, and brought her back to Philadelphia to await the call to her chosen field of labor. He brought Father Dubourg from San Domingo and Fathers Babade and Dubois and Matignon from Europe,

*_Philadelphia's First Nun_ by Sara Trainer Smith. Vol. v. RECORDS A. C. H. S



PETRUS IRENAEUS MISERICORS DEI O'CONWAY,

God-Child of Mother Seton.

From an oil painting at Mt. St. Joseph's, Emmittsburgh, Md., by the courtesy of Sisters of Charity.

all driven from their homes or their chosen fields of labor by the spirit of evil and placed them where they could best help along his elected work. He raised strong friends and financial supporters for Mrs. Seton in the brothers Filicchi in Italy and he struck down Samuel Cooper in Paris, as he had stricken down Saul of old, to open his eyes to the truth, and led him to the knees of Father Dubourg to offer his wealth for the founding of some educational institution, at the very moment when Elizabeth Seton knelt in the same church, preparing for confession and resolving to speak to Father Dubourg about her project of devoting her life to the education of children under the special blessing of Mother Church.* How wonderful the workings of Providence, when we can contemplate them in the relation of cause and effect! How edifying and inspiring must have been the birth of the community for the founding of which all these miracles of grace had been worked by Almighty God! No wonder O'Conway wrote home to his wife:

"Ah, my Rebecca, if you and my poor family could have shared with me the happy scenes that I have assisted at here, how much it would add to what I have enjoyed."

Joseph, the second child during the ten years had been educated as a physician. Family tradition says that he studied in the office of Dr. Rush. Joseph's vocation was probably in part determined by Mr. O'Conway's personal strong predilection for the science of medicine. As will be remembered, while in New Orleans, Mr. O'Conway was very much in the company of physicians. In his letter to O'Madden he expresses a desire to study medicine could he spare the time from his duties. James the second son was likewise about finishing his education. For what calling in life he fitted himself I have been unable to learn. Tradition says that he held a position as clerk in the loan office.† The younger children

* See Life of Mother Seton, by Rev. C. J. White, D. D. and Memoir Letters and Journal of Mr. Seton, by Rt. Rev. Robert Seton, D. D.

† General Moylan, according to tradition in the family, befriended the O'Conways when they came to Philadelphia and gave both the father and later on the son positions in the loan office. James is said to have been engaged to General Moylan's daughter, at the time of his departure for South America.

were receiving a good solid Catholic education as their subsequent lives show.

We get a little more insight into doings of O'Conway during the ten years for which we have no documents through some of the books that he published. In his letter to O'Madden he writes :

"Having once been honored with the friendship and confidence of a knight of Malta, and held an appointment in a corps commanded by him; in memory of those happy days I translated a work which nourished my enthusiasm, and now beg leave to present you with a copy of it. By it you may form some idea of the bias of my inclinations. This work is the templars."*

About this same time he was also putting through the press a Spanish grammar. He refers to the completion of this work in a letter of April 10, 1809, to his wife who was then in Baltimore visiting Cecelia :†

The grammar apparently did not get through the press until the early part of 1810. Thomas Dobson published it and probably bought the copyright. On Dec. 8, 1809 he wrote Mr. O'Conway as follows :

"Sir, After thinking on the subject of your Spanish & English grammar, I have concluded to offer you two hundred dollars in cash, when the printing is finished and one hundred copies of the book bound and lettered, for the copy right. You can think of the proposal, and let me know the result tomorrow or monday."

A manuscript copy of the title page reads :

"Hispano-Anglo grammar, by Mathias J. O'Conway commissioned interpreter, and teacher of the Spanish, French and English languages. Philadelphia printed for Thomas Dobson, at Stone House, No. 11 South Second Street. 1810."‡

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* The full title page of this book is "The Knights Templar, a historical tragedy with notes as it was represented on the French theatre by the performers of the emperor of the French. To which is prefixed an interesting history of the origin character and persecution of that illustrious order. Also the mode of receiving members. The whole supported by the most respectable authorities. Translated from the original of M. Raynouard. By Mathias James O'Conway, commissioned interpreter and teacher of the Spanish, French and English languages. Philadelphia ; Published by the translator, No. 202 Chestnut Street. Brown & Merrit, printers, 24 Church-alley. 1809. (A copy is in the library of the AMERICAN CATHOLIC HISTORICAL SOCIETY.)

† Letter published in *Philadelphia's First Nun*. RECORDS A. C. H. SOCIETY, Vol. v.

‡ There is a copy of the grammar in the library of the A. C. H. Society. The printed titles differs somewhat from the one here given, being much longer. The No. of the stone house is given as 41.

In a letter to his wife, just referred to, he also speaks of another book upon which he was working and which he contemplated publishing soon. The title of this was "Rasgos Historicos y Morales Sacados de Autores Celebres de diversas naciones y destinados para la instrucion e entertenimento de los estudientes del idioma espanol." He really got this out before the grammar, as the title page shows that it was printed by Bradford in 1809.

With teaching, writing and studying, besides attending to his duties as interpreter, and giving withal the proper social and domestic attention to his family, O'Conway's life during those ten years must indeed have been a busy one. The spirit in which he entered into his work can be judged from a letter to Cecelia in which he writes:

"I have been as busy as mortal could be ever since I last wrote to you, between the affairs of my office, domestic obligations and the fate of my dear, sweet, but persecuted friends the Templars. I have sat up with them every night till one two and very often till half-past three o'clock. I have been obliged to travel with them from Philadelphia to Jerusalem from thence to Rome, Troyes, Poitiers, Palestine, Cyprus, back to France and all parts of Christendom, and after all I do not think have served them enough."

It would be interesting at the present day to know in what schools the young O'Conways were educated. There was at that time a school connected with St. Mary's church and probably also one connected with St. Augustine's church. Some of the boys received their advanced education at Pigeon Hills and later on at Mount St. Mary's. Cecelia, in a letter to Columbkille in 1820 writes:

"Can you forget the happy days you passed at Pigeon Hills and at St. Mary's Mountain."

In a letter to her father on December 12, 1811, she writes:

"I am rejoiced to know that my little Columbkille goes to St Augustine's School."

The younger girls were, in part at least, educated at Mother Seton's school in Baltimore and later on at St. Joseph's, Emmittsburg. A good part of the education of all of the chil-

dren was however, I am inclined to think, obtained under the parental roof. In one of the father's letters to Cecelia we get a peep at a domestic tableau which is most edifying and speaks volumes about the domestic training of the children.

"Ignatius is a fine little fellow, he always kneels when we go to the Angelus, but he sometimes turns his back to the cross. He cannot speak a word yet."

Practical religion was evidently not neglected in that home. The education of all the children was of a high character, not only in the development of the mind but in the acquirement of technical knowledge. Cecelia was not only a gifted linguist, but was also a most clever needlewoman. I have in my possession a piece of embroidery executed by her which has probably seldom been surpassed in the class of art to which it belongs. It is done in silk and so perfect is the delicate shading that at a distance it gives the impression of having been done in water colors. Isabel, the second daughter was likewise a linguist and acquired much skill and some reputation as a portrait painter. Four of the boys became professional men and all of them give evidence in letters which have come down to us of broadness of mind and scholarly attainments. Joseph, Columbkille, and Ignatius became writers of no mean ability. Many of their letters are worth publishing as well for the style in which they are written as the information which they contain. That so thorough an education should be given with slender means to a large family is a eulogy upon the parents which no words can express.

As shown by the title page of the Templars the O'Conways lived on Chestnut street above Eighth in 1809 ;* that they lived there for some time prior to this is indicated by the addresses on letters. In April, 1809, Mr. O'Conway writes to his wife about having rented a house on Prune street, but his letters continue to be addressed to 202 Chestnut street for some time

* The O'Conways, according to tradition in the family, during the first few years of residence in Philadelphia after their return from Havana, lived on Fourth street, east side, second house north of Willing's Alley, next to the academy for young ladies. In this house Father William Elling is said to have died, while the guest of Mr. O'Conway. Mrs. O'Conway brought in the priest to administer the last sacraments to Father Elling.

thereafter. In December, 1811, a letter is addressed to 73 South Fourth street. A letter of Mother Seton's written on July 30, but without giving the year, is addressed to No. 96 Union street. In a notice of O'Conway's business, written with the pen, but done so neatly and perfectly as to look like print, his address is given at 108 Union street. There is no date to the notice. It reads :

"Orders left at this office for translations to, or from English, French, Spanish, Latin, Italian, or Portuguese punctually attended to. Also lessons in the first Four Languages given separately, or in class, by M. J. O'Conway.

Commis'd Interpr'r and Linguist, No. 108 Union Str.t"

Another notice, likewise without date, in Italian, reads :

"Istruzioni venute in questo officio per tradurre nelle lingue Inglese, Francese, Spagnuola, Latina, Italiana, e Portughese colla massima solecitudine, come anche per dare lezioni nelle prime quattro lingue, o separatamente, o in classi dal Signor M. J. O'Conway interprete commissionato del Governo e filologo dimorante in North Front Street No. 104."

(TO BE CONTINUED.)

SOME CREDITS AND DEBITS RELATING TO ST. MARY'S CHURCH, PHILADELPHIA.

From A. D. 1787 to 1789.

From the Originals.

COMPILED BY REV. THOMAS C. MIDDLETON, D. D., O. S. A.

In this Paper are published the accounts of two of the treasurers of St. Mary's church, on Fourth street in Philadelphia—Michael Green, from November 6, 1787, and George Meade up to June 24, 1789.

The various items, here recorded as they stand in the original, have been taken from the old Register of Interments, which was published in a former volume of the Society's Records.*

From them it appears that Michael Green was treasurer of the Church from November 6, 1787, though the Minute Book of St. Mary's trustees records his election to said office on August 24, 1788, in succession (apparently) to Roger Flahavan, elected just five years ahead.†

Green's accounts close on November 10, 1788, when he was succeeded by George Meade, elected treasurer the day before.‡

The statement that the church accounts are here published as entered in the original book, calls for a word or so of explanation.

In the original the various debit and credit entries of the treasurers were set down on opposite pages in the book. This was right, and shows that they were skilled in bookkeeping.

* See *Records of the American Catholic Historical Society*, vol. v, for 1894, for a description of this Register, wherein (at pp. 19, 20) reference is made to these accounts.

† See *Minute Book* in Records, vol. iv, for 1893, p. 265.

‡ See *Minute Book*, vol. iv, p. 289.

Again, the accounts of these two gentlemen were not entered one after the other,—I am speaking of the book of original entry,—but are to be found mixed up (as it were) with their own various private memoranda.

Thus among Green's official entries (from pages 4 to 14), and Meade's (on page 16,) are the personal accounts of James Corkrin and Michael Green (on pages 12 and 13).

Here in these RECORDS for the sake of space as well as for the neater look of the pages themselves, will be put together in close consecutive order, first, all the various official debits and credits of the two treasurers; then the private accounts of these two gentlemen by themselves at the end.

With this exception the accounts are printed just as they stand in the original records,—figures, dates, spelling and all.

Here and there in these transcripts the reader will observe various bracketted notes and foot-notes, added by the compiler wherever he thought them needed, or of value, for the clearer understanding of the entries themselves.

FR. THOMAS C. MIDDLETON, O. S. A.

VILLANOVA COLLEGE, November 1, 1898.

[ACCOUNTS OF MICHAEL GREEN, TREASURER.]

"Dr. The Catholic Congregation [*of St. Mary's*] in acc^{t} with Michael Green Treasurer."

			[£.	s.	d.]
1787	Nov^{r} 6th	To Cash paid for this book		7	6
	14	To paid for cleaning the necessary 17 feet 4 inches to the lower part of the lower seat @ 10/ [*i. e.* shillings] besides a gallon of spirits 6/ 2 lbs Candles 2/4 & lime 8d	9	2	4
	Dec^{r} 6	To paid Joseph Wirt his acc^{t} for glazing and painting in the new chapel* besides a gallon of spirits 6/ 2 lbs Candles 2/4 & lime 8d	9	2	4

* Thus was entitled the sacred building now known as St. Mary's church. Following a usage of transatlantic origin in Great Britain and Ireland, places of divine worship were styled "Chapels" alike by Catholics and non-Catholics,—a term that held even up to some time after the War of Independence.

Decr.	6	To paid Joseph Wirt his acct for glazing and painting in the new chapel . . .	3		
	8	To paid the revd. Clergy for 130 pew rents @ 15/ including the £65 .. 3 lent them as p[er] contra	97	10	
1788 Jany	7	To paid James Corkrin for Cleaning the branches* in the new chapel	3		
	10	To paid for 1 cord [of] Wood for the Schools† hawling & sawing	1	8	
	16	To paid for 2 days Collecting pew rents .		7	6
	31	To paid for recording the declaration of Trust given by the Trustees of the Church & burying ground Lot dated in Jany. 1760		11	3
Feby	9	To pd ½ cord [of] wood for the old chapel,‡ sawing, &c.		15	
		To pd Myer's bill for a pipe to the Stove in the old chapel, with repairing the stove &c.	4	11	9
		To pd for a Lock & Sweeping Brush for the upper school		3	9
		To pd for 1⅛ Rod Iron to make Chains for hanging the Branches in the Church .	1	14	
	29	To pd Myers Fisher for drawing the Bill for Incorporating the Congregation . . .	3		
Mar.	1	To pd Peter Fields Bill for the collection bags	1	2	
April	1	To paid Mrs. Myers for 3 Months Sweeping the Churches due 8th March	1	17	6
	7	To paid Mr Jugey [?] bill for gilding the Bishop's Miter's [*sic*] & tulips on the chains‖	1		
		To paid for transcribing the incorporation bill		8	9
May	6	To paid Mr. Barrington for 2½ Months Tuition in the Free school ending the 31st March last @ £75 p[er] annum**	15	12	6

* Supposed to be brackets for lights in the church, or arms of the chandeliers. Further on (as will be noticed) the "branches" were hung with "chains."

† Many references to the schools attached to St. Mary's will be found in the *Minute Book* (noted ahead).

‡ After St. Mary's church was opened, St. Joseph's went by the name of the "Old Chapel."

⅛ Here in the original is a curved symbol that I take to be the old-fashioned way of abbreviating the word—hundredweight, *i. e.* cwt.

‖ "Miter's" and "tulips" were ornaments.

** This "Mr. Barrington" is named in the *Minute Book* (ut supra), p 331.

		To paid for 2 dozen spelling books 20/ [*i. e.* shillings] & 1 doz. fables for the Free school 45/	3	5	
		To paid for 25 Catechisms for ditto @ 5d [*apiece*]		10	5
	"	To an overcredit of 1 pew rent given more than was receiv'd	1	2	6
June	24	To amount of James Corkrins pew rent and arrears to this day, mark'd paid, being charg'd to his account	6		
		To George Guitters pew rent, assum'd by James Corkrin and charg'd as above . . .	1	2	6
	30	To paid Mr. Barrington for 3 Ms [*months*] Tuition in the free school ending this day	18	15	
July	8	To Cash paid James Corkrin five pounds .	5		
	12	To ditto paid ditto six pounds	6		
		To paid for fitting up the School house well		5	
Augst	1	To paid the Revd. Clergy for 130 pew rents @ 15/ [*i. e.* shillings] p[*er*]	97	10	
"		To paid in part of £100 borrowed, from M. G. [*i. e.* Michael Green] to be endorsed on the bond given	50		
	5	To paid the Organist & Clerk 6 months Sallary [*sic*], in consequence of having had three gentlemen for that time . . .	16	15	
	11	To paid for 1 days Collecting		3	9
	22	To paid for 6 Months sweeping the Church due by Mrs Myers acc^{t} this day	3	15	
Sep^{r}	11	To paid James Corkrin on acc^{t}	7	10	
	13	To paid for engrossing the Incorporating Act for our Society, to be pass'd into a law		15	
		To paid Mr. Fisher for drawing a petition to the assembly for the Germans.* . . .		15	
October	10	To paid Mr. Barrington for 3 Months Tuition in the free school due 30th. ulto . .	18	15	
		To paid James Corkrin 27th August last, on his note of hand, w^{ch} is given up . . .	9		
	29	To paid for a blank book for the Church		9	3
	"	To paid for a Cord [*of*] Wood &c. for the schools	1	4	4
Nov^{r}.	1	To paid James Corkrin 3 pew rents he collected	3	7	

* This was doubtless the petition of Holy Trinity church for incorporation.

	5	To paid for 1 Cord [*of*] Wood, say the second Cord etc	1	4	4
			248	6	8
		Dr. The R. C. Society in acc[t] with Michael Green Treasurer Cr.			
1788 Nov[r]	8	To amount debit from folio 4	248	6	8
	10	To Cash paid the ballance to Mr. Meade by order of the Trustees	43	13	1
			291	19	9
		Dr. The Roman Catholic Society of St. Marys in a/c with George Meade Treasr Cr.			
1788 Nov[r]	10	To Cash paid James Corkrin	30		
Decem[r].	1	" Cash paid Mr. Beston * 5 dolars [*sic*] which he paid the woman for sweeping the Chapel	1	17	6
Dec[r]	31	To paid Mr. Beeston for 130 Pews @ 15/ [*i. e.* shillings per pew]	97	10	
1789 Feby	19	To paid Edwd. Barrington in full to 31st Dec[r]	20	7	
	21	To paid James Corkrin on Acc[t]	37	2	6
	24	" paid for wood, cutting & splitting . . .	1	2	3
	26	To paid a quarter's salary for sweep[s]. the Church due 22[d] inst	1	17	6
April	26	To paid Jos. Wirt for repairing windows	2	11	†
May	8	To ball. [*i. e.* balance] on hand this day .	50	14	6
			243	2	3
	26	To paid Catherine Myers for sweeping the Church by order of Mr. Beeston	1	17	6
1787 Nov.	5	By Cash from Bryan O'Hara, truly g[d] mo[y] [*good money*]	3		
		" By ditto from ditto £10.10 paper, sold for	7	17	6
		" By ditto from Mr. Joyce	1	2	6
		By Cash on hand £72,,13, lent the Revd. Clergy, of which about £50 was paid in paper money subject to a discount of 15 p [*er*] C [*en*]t. is specie	65	3	

* *Sic*, but " Beston " ought to be Beeston, *i. e.* the Rev. Francis Beeston, at one time in care at St. Mary's church.

† The above five entries of figures have been checked off in red ink, now greatly faded.

Dec^{r}	8	By Cash recd for sundry pew rents and arrears of rents	40	1	4
1788 April	1	By ditto recd from the French woman for 3 months rent for her part of the old school house due this day	2	10	
	5	By ditto receiv'd for Pew Rents & arrears of Rents since 8th December last . . .	60	7	
			180	1	4
1788 May 4th		By amount Credit from Folio 3	180	1	4
		By Cash receiv'd for the benefit of the free school by a Collection in the church forenoon & afternoon after a charity sermon	50	13	2
June 23		By Cash receiv'd from Pew Rents and arrears of rents since 5th April last . . .	15	9	9
			£246	4	3
June 23		By old account for ballance on hand . .	£ 96	17	
"		By old account for ballance on hand . .	£ 95	14	6
24		By Cash receiv'd for pew rents & arrears this day	46	8	9
		By pew rents & arrears charg'd to James Corkrins account marked paid	7	2	6
July 1		By Cash receiv'd for 3 Months rent of the old school house . . . front part, due this day	2	10	
Augst 1		By pew rents and arrears receiv'd since the 24th June	60	11	7
Octo^{b}. 1		By Cash receiv'd for 3 Months rent of the front part of the old school house . . .	2	10	
9		By Cash receiv'd from the burying ground since first January last	15	16	8
10		By pew rents and arrears since 1st. August	13	16	3
Nov^{r} 1		By ditto . . . ditto. since 10th Oct^{r} . . .	4	2	6
"		By ditto from the burial ground say Cash		15	
8		By ditto from the same . . . Cash . . .		15	
"		By pew rents and arrears since 1st inst r^{cd} [*i. e.* received]	3		
			£252	12	9

Novr. 8	By amount Credit from folio 4	£252	12	9
9	By a Collection made in the Church for for the benefit of the Free school receiv'd	39	7	
		£291	19	9
10	By Cash recd. of Michael Green for F. S.*	43	13	1
	Do . . . Mr Beeston, so much he recd. of Mr. Goevert & Lady for the use of the Free school		15	5
Decr 1	Do. from Do. for Do.		16	10
"	do. from Do. for Pew Money	1	2	6
2	D[o.] from Jas. Oellers for Do.	1	2	6
"	do. . . . . do. . . . . do.	1	2	6
8	Do. from Mr. Carroll for do.	43	17	8
31	Do. from Mr. Beeston for do.	51	13	
1789 January 7	Do. from Ditto for do.	9	15	
"	do. from do. for G. M. [*i. e.* George Meade] Pew money	1	2	6
"	do. from . . . . do. [*i. e.* Geo. Meade] for free school		15	
26	do. from Mr Betagh for Pew Money . . .	13	15	5
	do. from Ann Bigot in pt. [*i. e.* payment] of a quarters rent due 1st [*inst.?* writing not intelligible] (rent 50/)	2	5	
	do. of Moses Busey balle. [*i. e.* balance] due on Pew rent		5	
February 16	do. of Mr Beeston Pew Money £25 3 deduct due a young woman for do. 4 6	24	18	6
	do. of Mr Beeston wch. he rece[d] [*i. e.* received] of Mr Moylan arrearages on Barret Pew	5	12	6
	do. of Mr Betagh for Pew Moneys † . . .	3	1	6
21	do. of James Corkrin for 3 Pews	3	7	6
April 7	do. of Honoeker arrearages on one pew . .	1	2	6
24	do. of Mr. Carrell paid him by Henry Harper for pewmoney due on the pew held by [*no name*]	1	2	6

*I may be mistaken, but the two letters "F. S." I take to be abbreviations for Free School.

† The figures in this entry and those in the two above it have been checked off in red ink.

	"	d°. of Mr. Beeston for pewmoney he recd. of Edmd. Connor due Dec^{r}. last & June next	2	5	
May	4	By Cash rece^{d} [*sic*, received] for Free School*	29	10	10
			£243	2	3
	8	By the Contra bal^{le}. [*i. e.* balance] . . .	50	14	6
June	24	By Cash rece^{d} [*sic*] this day in Church for Pew Money. [*Underneath the word "Money" have been written "54," and what looks something like the figure 8.*] .	20	5	

Contra Cr.

Dr. James Corkrin

1788 June	24	To his pew Rent & arrears due this day .	£6		
	"	To his assumption for George Guitters p. [*i. e.* pew] rent	1	2	6
July	8	To Cash paid him five pounds	5		
	12	To ditto paid him six pounds	6		
		To ditto paid him at different times p [*i. e.* per] receipts exclusive of the above . .	699	5	
Sept.	1st	To Ballance due to him p. Settlem^{t}. [*i. e.* per settlement] this day	160	7	1
			877	14	7
	11	To Cash paid him 20 dollars	7	10	
Oct^{r}	10	To ditto paid him 27th. August last, on his note of hand, which is given up to him 24 doll^{s}	9		
Nov^{r}	1	To paid him 3 pew rents he collected from Mr. Swanick, R. Flahavan Jun^{r}. & E. Greswold	3	7	6
	10	To Cash	30		
1789 Feby.	21	To do. . . . . £ 33 15			
		To 3 Pews 3 7 6			
			37	2	6

* The figures in this entry and the two above it have been checked off in red ink.

ACCOUNT OF JAMES CORKRIN.

1788		By amount of his bill for Work at the New Chapel, in the year 1782, exclusive of fifty pounds abatement made	£830	6	8
		By Sundry Charges for boards and other articles the same time	47	7	11
			£877	14	7
Sep^{r}	1 st	By Ballance due him	£160	7	1

[*Then right below the preceding entry are the words:*]

This account is Transferrd to the small book where it is fully settled and paid

DR. MICHAEL GREEN CONTRA CR.

1788 Augst	1	To Cash paid him	£50		
		This account [*i. e.*, the one just read] is Transferr^{d} to the small book . . ballance	50		
1788.		By Cash borrow'd of him some time ago for which Mr. Molyneux* gave his bond	£100		

* This "Mr. Molyneux" was the Rev. Robert Molyneux, S. J., one of the Fathers in charge of St. Joseph's and St. Mary's.

THE FIRST MISSIONARIES IN THE NEW WORLD.

Who was the First Missionary in America?

By Rev. Ambrose Sanning, O. F. M. F.

I.

Historians have written a great deal in order to establish the claims of certain individuals to the honor of having been the first to undertake missionary labor in the New World. Many are of the opinion that this title belongs to Father Juan Perez de Marchena, a devoted son of St. Francis, and the staunch friend of Columbus, the discoverer of the New World. Others call this statement into question, and even persistently deny the fact. A member of the Franciscan Order, Father Beaumont in his *Apparato alla Cronaca dell Mechoacan*, after diligent research and careful consideration of the different statements, concluded that Father Juan Perez de Marchena did not accompany Columbus in his first voyage of discovery to America. So far this point appears to be settled. It is almost beyond doubt, that no priest sailed with the great discoverer on his first voyage. This expedition was a venture; hence we can scarcely assume that a priest would devote his life and energies to the testing of an experiment. Columbus, who always entertained the highest veneration for the priestly character, and for Juan Perez in particular, would not have permitted his revered friend to join the expedition naturally so fraught with risk and uncertainty, even had the Father proffered his services.

In fact, there is no historical document, not even the slightest tradition, to corroborate the statement, that any priest took part in this first expedition so full of adventure and peril. Not indeed, that they lacked the courage, but their chances for working in their Master's service were too meagre

to justify the undertaking. Father Beaumont, however, is certainly in error, when he infers from the fact of the Benedictine Father Bernard Boil having been appointed vicar apostolic, that Father Perez did not accompany Columbus on his second voyage to the New World. This circumstance would not have prevented the zealous and learned Franciscan from hastening to win souls for Christ's Kingdom. Besides the appointment of the Benedictine Father Boil instead of a Franciscan of the same name, was due to the intrigues of the wily King Ferdinand.

He who tries to deduce and prove too much usually ends in proving nothing,—*Qui nimium probat, nil probat.* Moreover, Fr. Beaumont knew nothing of the documents relating to the second voyage, as they were discovered only after the date of his writing. These chronicles establish the fact, that the important and honorable commission of accompanying the great discoverer on his voyages had been entrusted to this distinguished Franciscan. He was ordered by royal mandate to assist his friend Columbus in perfecting his explorations, by keeping a careful diary, in which were to be noted descriptions of the seas, countries, mountains, variations of latitude, distances from given islands and continents, etc., already explored or to be explored, in order that accurate charts, illustrating the route followed could be prepared.

Protestant authorities have displayed ingenuity in their endeavors to defraud the Franciscan Order of this honor. "Intelligent Protestants," says Count Roselly," could not deny the profound knowledge of the astronomer, who accompanied Christopher Columbus on his voyages, but they attempted to raise a doubt as to the person, claiming that the individual was not identical with the Guardian of La Rabida, Juan Perez de Marchena, as the documents in question refer to a certain Anthony Perez, whereas the Franciscan for whom this honor is claimed bore the name of Juan (John)."* The name had evidently been used erroneously, and was corrected in a letter written by Queen Isabella to Columbus. This the historian Munoz frankly acknowledges.

*"*Christoph Colombe, Histoire de sa Vie et de ses Voyages*, par Roselly de Lorgues," lib. I, chap. xii.

It is also certain that after this letter of Queen Isabella no further record on this point of the great Genoese is to be found. It is to be deplored that the account of his second voyage, written by Columbus himself, was lost. In this, no doubt there was frequent mention of his cherished friend, companion and protector.* Here we find the cause of the great diversity of opinion, which exists on this subject. The obscurity which veils this second voyage, on account of the total want of historical records, forms sufficient explanation. Count Roselly very naturally adduces strong reasons why Father Perez would not, indeed could not refuse the royal commission conferred by the good queen, to whose interests he was so devoted.

An array of historians, whose names are far too numerous to admit mention in the limited space allotted our narrative, prove beyond the shadow of a reasonable doubt, that Father Juan Perez was the first priest, who offered up in the virgin forests of this new and glorious world the holy Sacrifice of the Mass, who called the wondering children of the forests together to witness the imposing liturgy of divine service according to the Roman Catholic rite. The author of the Franciscan Annals states expressly, that Father Perez, who had been instrumental in securing for Columbus the royal favor, with other members of his order, accompanied him on his voyages. Wadding's words are: "Socium habuit itineris regii favoris autorem Perezium, additis aliis ejusdem instituti sociis."† Father Roman of the Order of St. Jerome, who in his great humility was wont to call himself the "poor hermit", compiled by the request of Columbus an official description of the New World, in which he expressly states that Father Juan Perez, and other members of the Franciscan Order, accompanied Columbus on his voyages of discovery.‡

Then, Father Melendez, a member of the Order of St. Dominic, makes express mention, in his work *Cronaca*

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* *Ibid.*

† Wadding, *Annal.*, tom. xv., ad ann. 1492, n. ii.

‡ *Escritura de Fray Roman del Orden de San Geronimo, de orden del ilustre Virrey y Governador de las islas y Tierra Firma.*

Provinciale de Peru, of Father Perez having accompanied Columbus in his voyages, and positively asserts that he and his companions were the first to exercise the ministry of the Catholic priesthood in the newly discovered lands of America.* The same assertion is made by George Cardoso, the author of the History of the Saints of Portugal, in his work entitled *Agiologio Lusitano*, (vol. iii, page 40.) Father Fortunatus Huber, noted for his profound erudition and great researches, makes the same statement in his elaborate history of the Order of St. Francis *Menologium Sancti Francisci;* and the learned Franciscan Father Peter Simon, in his great work *Noticias historiales de las conquistas de Tierra Firme a las Indias occidentales*, (prim. notic., cap. xvi.,) that is Historical Notes of the Conquests on the West Indian Continent, says the same. This colossal work has not until the present date been fully published.

By many other historians the same fact is clearly attested. Surely so many and such grave authorities should suffice to establish this opinion and to dissipate all doubt about this hitherto contested point. There are some, it is true, who persist in adjudging to Bernard Boil, in consequence of his dignity as vicar apostolic, the honor of having first offered the holy Sacrifice of the Mass on the shores of America. Yet it seems that Providence decreed otherwise, and reserved this privilege for Father Perez, for he was on the admiral's ship, which landed considerably in advance of the remainder of the fleet. As a proof of this assumption, Count Roselly cites the following circumstance, which should not be overlooked. "We are," says he, "in possession of a picture, an illustration in a book written by the Benedictine Filopono,† in commendation of the labors of Father Bernard Boil. On this we behold the ship on which the vicar apostolic had embarked, still apparently far out at sea, while the admiral's ship is lying quietly at anchor."

That to Father Perez this privilege was accorded is just, for says Count Roselly, "this illustrious Franciscan had sheltered

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*Fr. Juan Melendez, *Tesoros verdaderos de las Indias*," lib., i, cap. i.

† Honorius Philoponus, *Nova typis transacta navigatio Novi Orbis*, etc. Tab. IV.

Columbus, when a homeless and distressed wanderer; he it was that grasped with ready intuition the great projects of his guest's active mind, strengthened and inspired him in his plans of discovery, and with extraordinary zeal and energy brought all his influence to bear at court, in order to secure for the hitherto nameless adventurer, the favor and protection of Queen Isabella, by which he was ultimately enabled to realize his fondly cherished idea. I maintain, therefore, that it was the just meed of the noble Franciscan to be the first to offer on the pathless ocean the holy Sacrifice of the Mass: the first to call down in the name of the Lord Jesus Heaven's richest benisons on the newly discovered lands. It was, moreover, quite natural, that the queen should appoint him the astronomer of the second expedition,—to whom else would she naturally turn, aware as she was of his great reputation in this branch of science, and his devotion to the cause? To whom belonged greater credit for the part taken in the discovery of the New World, than to this humble son of St. Francis? To him then was conceded the privilege and happiness of being the first to set foot on the newly found land, to erect on its soil the saving sign of our salvation—the Cross—and celebrate the holy mysteries."

Father Marcellino da Civezza,* from whose works much of the above has been taken, cites many other incidents in corroboration of our assertion. These we shall pass over in silence, as we consider our statement fully established, viz.: that Father Juan Perez de Marchena, of the Order of St. Francis, was the first missionary, who landed upon the shores of America, and consecrated it by prayer and sacrifice to Jesus Crucified.

* In his voluminous work: *Storia Universale delle Missioni Francescane*—General History of the Franciscan Missions.

WHO WAS THE FIRST FRANCISCAN IN THE NEW WORLD?

II.

This article is the complement of the foregoing, in the preceding number entitled, "Who was the First Missionary in America?" Hence we shall not repeat the citations introduced in our last article, but rather refer to them more in detail, and quote the authority of other authors and antiquaries in order to prove our thesis.

A fleet of fourteen caravels and three large ships was put in readiness for the second voyage of Columbus and all preparations completed. It was ordered to put to sea from the port of Cadiz, on the 25th of September, 1493. Queen Isabella was filled with joy at having added a new world to her Kingdom of Castile; deeper and holier, however, was her joy at the prospect of winning so many souls, still in the shadow of pagan darkness, for Christ's blessed Kingdom of light and truth. Accordingly, by her orders zealous and holy men from the Orders of St. Jerome and St. Benedict were selected to accompany the expedition. To these messengers of the Gospel were added a number of Franciscans, under the leadership of Father Juan Perez, who also bore the royal commission of astronomer of the expedition. Some authors dispute this last assertion. We adduce in support of the same the words of a modern author, Tarducci,* who, in the opinion of many critics, has written the best biography of Columbus extant (published in Modena, 1885), making use of the latest documents. It will serve our purpose to state his judgment on the two most celebrated biographers of Columbus: Washington Irving and Count Rosselly de Lorgues. "Irving's

* Francesco Tarducci was born on the 16th of February, 1842, at Piobbico near Urbino, in Italy.

He finished his studies in the college of Cagli in 1861. Hereupon he took the position of Professor for two years in the Gymnasium (College) of his native city, and later on at the Lyceum Dante Alighieri at Ravenna, which position he held for eight years. For the next ten years he was private tutor in the family of the Princess Louise Murat, Countess Rosponi, and daughter of King Joachim Murat. After this he again taught publicly as Professor of the Greek and Latin languages, at Modena, which office he still holds. He is the author of several learned works. (*Life of Christopher Columbus*, by H. F. Brownson.)

history," he says, in the preface to his work, "is nearly all that can be desired as regards diligent research, sound judgment, unprejudiced views, and order and clearness in the narration.

"But since the date of his publications modern research has found much hitherto unknown. These documents have cast a bright light on many events formerly obscure, so that, although Irving might be considered at that period a safe and conscientious guide in all the details, which historical records or critical research could furnish, this is no longer the case in our times. In this respect Count Roselly far surpasses Irving, for in many instances he has succeeded in throwing new light on contested points, or rectifying erroneous conceptions or statements, referring to Christopher Columbus. His work contains indeed much that is very interesting and instructive, but in his zeal to immortalize his hero, the great explorer, he at times permits the enthusiasm of the author to rule the pen of the historian."

This defect cannot be imputed to Tarducci; he does not permit his sentiments of veneration for Columbus at any time to warp his judgment, and by the diligence of his researches, and the access he has had to the historical documents recently found, he has been able to solve many a doubt, to illuminate many an obscure nook in historical records, as also to correct numerous errors. Regarding the question, whether or not Columbus was accompanied on his second voyage to the New World by his friend, Father Juan Perez, he quotes with great impartiality the authorities for and against the hypothesis, weighs carefully their several opinions, analyzes them critically and draws his conclusions with clearness and precision. His judgment then may be accepted as being of the greatest weight—in fact a criterion. Let us then note his opinion in relation to this contested point. He says: "In order to lighten the labor and difficulty attendant on the astronomical and cosmographical observations to be made on this second voyage, the Queen advised him, Columbus, to engage an expert astronomer as his assistant. She proposed P. Antonio Perez of Marchena, adding 'he is a learned astronomer, and

it always appeared to me, that his views and thine exactly coincided.' "* However, she permitted Columbus to choose as seemed best to him, but to obviate the delay caused by the numerous applications for this important post, she enclosed in this letter a definite appointment of an astronomer to accompany the expedition, leaving a blank space to be filled by the name of him whom the admiral should see fit to appoint.

"There is no question whatever but that P. Perez was the pious and learned Guardian of the Monastery of Santa Maria de la Rabida.† His name, it is true, was Juan (John) and not Antonio. This mistake is easily explained when we take into consideration the fact that in those days the Christian name was rarely used, the family title only being employed, especially in the mention of illustrious personages. In this way an error, when both were applied, might easily occur. The authors of the annals and memoirs of the Franciscan Order mention in explicit terms, that P. J. Perez bore the royal commission of astronomer on the second voyage of the world famed explorer.‡ It would prove a difficult task to discover who the P. Antonio Perez de Marchena was, of whom the Queen says that his opinions coincided so perfectly with those of Columbus, a man whose trusted and familiar friends were few, but to these few he clung faithfully. In his writings we find frequent mention of the Guardian of La Rabida, P. Perez, but he is invariably referred to as Juan, not Antonio. This appointment was an act of the most delicate and considerate courtesy on the part of the Queen, the selection of the best friend of the Admiral as his astronomer and companion, on his perilous voyage. It was further an act of justice, that the first royal commission, in a scientific point of view, should be borne by him, who first grasped and fully realized the sublime aspirations of the great explorer. This humble friar was the first learned Spaniard who sought to interest the Government of Spain in the grand enterprise, the loyal friend, who after negotiations regarding the expedition had been sum-

*Navarete, *Col. Dipl.*, No. xlv.

† Compare Humboldt's *Cosmos*, ii., p. 255, note xlv.

‡ *Christoph Colombe*, (as ahead) liv. i, chap. xii. § II.

marily broken off, came valiantly to the breach, re-opened the discussions, and thus prevented any other European power from acquiring the world-wide fame and incalculable material advantages, which accrued to the Crowns of Castile and Aragon, from the success of the expedition. This appointment was a proof of the innate love of justice and exquisite delicacy of sentiment which adorn the beautiful character of Isabella. The illustrious son of St. Francis could indeed have received no reward more honorable and more congenial to his tastes than the one in question. He was privileged by the royal choice to accompany the man to whom he had once tendered hospitality as a poor, nameless wanderer, now in the zenith of his glory, in his triumphal progress, to devote the rich treasures of his knowledge and talents to promote the interests of that world he had been with such zeal and success instrumental in discovering."

Thus far Tarducci. After him the Franciscan Father Marcellino da Civezza made a discovery, which he notes in his great work,—the *General History of the Franciscan Missions*,* (August issue, 1892,) in the following terms: "We have the great satisfaction of publishing a historical record, which informs us that an Italian Franciscan accompanied Columbus on his voyage of discovery to the New World. This document was not in the hands of the learned until the present time. We found the precious record in the public library of Todi in Umbria. Its contents are as follows: 'In this year, 1492, Christopher Columbus, a native of Genoa, sailed to India in order to discover new lands and hitherto unknown regions; and amongst those whom he took in his caravel, we find named, Father John Bernardino Monticastri, a nobleman of Todi, a man possessing great general knowledge, and moreover an extensive astronomical experience. This Franciscan was the father confessor of Columbus. We find that a brother of Padre Bernardino gave to one of his three sons the name of Christopher.' (Litt. patent. et Epistola d. Columbi olim asservabantur penes haered. Gabrielli per Bernard. Boccardum.†

* See *ante* for title in the original.

† The letters patent and a letter of Columbus were preserved by the heirs of Gabrielli by Bernard Boccardo.

"This is all clearly shown in a volume bearing the title *Cronache* (Chronicle) of the city of Todi, from the year 1000 to 1492, written by the very learned antiquary Gio. Batta. Alvi, Canon and Patrician of the said city. 1. Part, Page 97."

Father Ramon Garcias Munios, O. S. F.,* remarks, when treating of this statement: "This is the precious document—any comments on its contents are superfluous. We may most implicity believe without fear of presumptuous criticism, that the celebration of the first holy Sacrifice of the Mass, in the New World, was offered by a son of St. Francis. It has now been shown that on the first voyage of discovery, by which a new hemisphere was opened to the world, that a Catholic priest was present; moreover, Columbus as a practical Catholic would never have consented to be himself deprived of the consolations of religion, or allow his crew to breast the dangers of the unknown and perilous main without the possibility of assisting at the holy Sacrifice and of receiving the sacraments. We must, in considering his eminent piety, assume this point as a settled fact. Now as he desired to secure the spiritual ministrations of a priest, it is natural that his choice should fall on a member of some religious order. This conviction is strengthened by the fact, that he lived in a period noted for deep and genuine religious feeling, in which no enterprise was undertaken without the seal and stamp of religion, and this religion, the Catholic, was the most active and important factor in both social and political life, especially in Spain."

This view does not coincide with our former idea; still it does not overthrow our statement, proven by historical documents, that Father Juan Perez de Marchena came over with Christopher Columbus on his second voyage.†

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*In his work *Primicias Religiosas de America*, 1894, p. 37.

† The reader should consult the paper published in these RECORDS for 1896, (vol. vii. p. 141),—*The Establishment of the First Vicariate of America, A. D. 1493*, by Rev. Herman J. Heuser.

Herein for the first time (apparently) is given to the public the Bull of Pope Alexander VI, of June 25, 1493, conferring the headship of the Church in America on the Franciscan Father Bernard Boil.—(NOTE by Com. of Hist. Research.)

The First Vicar Apostolic in America.

III.

There is a point in connection with the second voyage of Columbus, which heretofore was involved in obscurity, but which has been cleared up in our own days—and that is, to whom the honor of having been the first vicar apostolic in the New World belongs. This dignitary, it is certain, accompanied the great explorer on his second voyage. The Holy See is wont to send a vicar apostolic to countries in which as yet no episcopal sees have been erected, and in exceptional cases to dioceses deprived by death, or other casualties, of their bishops. The vicar apostolic enjoys, with some few exceptions, all the rights, authority and powers of a bishop. Pope Alexander VI, at the request of King Ferdinand, appointed a vicar apostolic to accompany Columbus to America, in which country of course no episcopal see as yet existed. Now, the question arises, to whom was this responsible charge confided? Who was the first vicar apostolic? History accords the title to P. Bernard Boil; hence he must have been a member of some religious Order, "P." signifying "Pater"—Father—being the distinctive title of regulars. Of what order was he a member? is the next question. On this point, history was unable until recently to give a decided answer. What was known of the matter we can cite in a short quotation from a foot-note in Hefele's work, *Cardinal Ximenes*,* which runs thus: "According to Raynald (*Contin. annal. Baronii*, ad ann. 1493, n. 24), Boil was a Franciscan. But Herrera, who is the greatest authority in the history of America, asserts that he was a Benedictine, nor does the great Franciscan historian Wadding claim this man as a member of his Order, although he seeks to demonstrate that he was not the first patriarch, nor in the strict sense of the word, the first Apostle of America."

To the researches of Count Roselly, are we indebted for greater certainty and clearness in this vexed question. The

* *Der Cardinal Ximenes*, etc., Tubingen, 1851.

indefatigable count found in the great library of the Vatican a document, in which the first vicar apostolic to America, Bernard Boyl, is styled a Franciscan; but the P. Bernard Boil, before referred to, a Benedictine, was a monk of a very worldly stamp, a statesman and diplomatist rather than a religious. His appointment to the dignity of vicar apostolic was far from proving a blessing for the newly discovered countries, and as the document above proves, he was not the person delegated by the Holy See. According to Count Roselly the appointment was evidently the result of one of the intrigues of King Ferdinand, who was much addicted to craft and duplicity in his dealings with both Church and state. But let us hear the argument of Count Roselly himself: "P. Bernard Boil, who accompanied Columbus on his second voyage to the New World, was well known and much esteemed for his diplomatic talents, at the Court of Aragon. King Ferdinand sent his name to Rome, as that of one eminently qualified to promote the spiritual interests of the lands then found and still to be discovered; it was, however, known at Rome, that Columbus had great confidence in the Franciscans, who had ever proved his steadfast friends; hence the Pope passed over the king's favorite in silence, and nominated the Franciscan P. Bernard Boyl vicar apostolic to the New World. When the papal bulls, announcing the appointment, reached the king, he perused them with mingled astonishment and indignation. The address ran thus: 'Dilecto filio, Bernardo Boyl, Fratri Ordinis Minorum, Vicario dicti Ordinis in Hispaniarum regnis,' *i. e.*, 'To my beloved son Bernardo Boyl of the Order of Friars Minor (Franciscans), the Vicar of said Order in the Spanish kingdoms.' The choice could not have fallen on a man more eminently qualified for so arduous an undertaking. Father Bernard Boyl was provincial of the Franciscans in Spain, and distinguished alike for his untiring zeal and great charity; although very unworldly and conscientious, his diplomatic talents are said to have been of the first order. The king seems to have imagined that a mistake had been made, and the Franciscan Boyl appointed instead of his creature Boil, the statesman. The

expedition was on the eve of leaving the harbor, hence there remained no time to rectify the assumed error. Under these circumstances, Ferdinand persuaded himself, that he would be justified in explaining the doubt in his own favor, and that but little violence would be offered to the bull of appointment by changing a single letter, the 'y' to 'i.' A slight manipulation of this kind in those days, seems not to have weighed heavily on Ferdinand's conscience, which possessed a great faculty of adapting itself to his inclinations. Having thus brought his wishes and his conscience to a tacit agreement, he thought best to suppress the bull, fearing that overscrupulous theologians might attach greater weight to what the Pope had actually written, than to what his majesty intended he should write. No doubt he argued that no material difference could exist no matter from what order the vicar apostolic should be chosen. The Benedictine Father Bernard Boil was therefore duly notified that the bull of his appointment had arrived from Rome; the said bull, however, to prevent all future complications, Ferdinand more prudently than honestly kept in his own possession. In time the document disappeared entirely; it is indeed nowhere to be found amongst the state papers of the court of Spain. A copy, however, was carefully preserved in the archives of the Vatican,"* which, thanks to the diligent researches of Count Roselly, has been found and thus the fraud which had been practised, exposed.

Hence Roselly is of the decided opinion that Ferdinand put aside the papal bull, and instead of accepting the appointment of the Franciscan Bernard Boyl as vicar apostolic for the newly discovered countries, substituted his favorite, the Benedictine Bernard Boil. Tarducci in his work, *The Life of Columbus*, does not bring forward so sweeping a charge, still he does not pretend to deny that this document of the Franciscan's appointment is really in existence; on the contrary he, as also Father Marcellino da Civezza, and other modern historians, all admit the existence of the record named in the Vatican Library. Moreover, in the Church Annals of

* "*Christoph Colombe, Histoire*, (as *ante*,) liv. ii., ch. v.

Baronius,* we find this document quoted word for word. It has also been copied in the little work of Father Muinos,† from which we have made several quotations.

The document in question is the bull of Alexander VI, in which he nominates the vicar apostolic for the New World. The preface reads as stated above: "Dilecto Filio Bernardo Boyl, Fratri Ordinis Minorum, Vicario dicti Ordinis in Hispaniarum regnis Salutem et Benedictionem,"—"To our beloved son, Bernard Boyl of the Order of Friars Minor, and Vicar of the said Order in the Spanish kingdoms—health and benediction." The Order of the Friars Minor is, as all the world knows, synonomous with the Franciscan Order. In the sequel we shall speak more in detail of this bull. We shall now hear what Tarducci advances on this subject. He says: "P. Boil (the Vicar Apostolic) was a learned Benedictine and a consummate diplomatist. The King and Queen had employed him to great advantage in more than one instance, in negotiations especially in regard to the treaty with France, relating to the surrender of Roussilon.‡

"When Columbus returned from his first voyage, and gave an account of the wonderful lands he had discovered, every one concluded, that he had reached with his fleet the uttermost boundaries of the lands, over which the Khan, and the other mighty potentates of the East, reigned. The necessity of empowering some prelate to rule and govern the churches, which would certainly be founded in the newly discovered regions, was obvious. The wary Ferdinand, remembering the services of the Benedictine in the cabinet, concluded that, while attending to his spiritual duties as Vicar Apostolic, he would still be able to serve him excellently as a thorough statesman in those distant Courts. This forms the clue to his seeking for P. Boil's appointment in Rome. The consequence was, that instead of a Priest filled with the spirit of God, charity, sacrifice of self, and all unworldly aspirations, who would have exercised the apostolic functions in a truly apos-

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* *Annales Ecclesiastici.*

† *Primicias Religiosas de America*, p. 16.

‡ Munoz, lib. iv. § xxii.—Navarete, *Doc.* no. xlv.

tolic manner, there was deputed to these poor, naked savages, a monk whose mind was filled with all the wiles and subtilities of policy, an adept in all the intrigues of crafty and ambitious statesmen. In the secret archives of the Vatican, there was recently found the original papal bull, by which the Vicariate Apostolic was established in the new world. It bears the date of July 7, 1493.* Therein the man appointed to hold this important charge was not, as it now appears, the Benedictine P. Bernard Boil, but the Franciscan Provincial P. Bernard Boyl. It is nevertheless certain that this office in America was exercised by the Benedictine P. Boil, whence the conclusion seems reasonable that the Pope had appointed the Franciscan Provincial on the King's application. When the papal bull was received in Spain, and it was seen that the dignity had been conferred on a friar having the same name, with the trifling exception of the "i" and "y", which letters were pronounced alike, the only difference being in the orders to which the respective priests belonged, it became convenient to conclude that a mistake had occurred, which interpretation Ferdinand found expedient to favor his own views and ends."† (Tarducci, i. cap. xxxi.)‡

This view of this intricate affair is certainly put quite mildly, but judging from what many historians tell us of the character of King Ferdinand, there would be little risk of either harsh or rash judgment in concluding that he suppressed the papal document in order to put his preconceived plans into execution. Of this Roselly, as we have seen, does not hesitate to accuse him explicitly. Hence, it was Ferdinand of Aragon, and not the spiritual authority, which delegated Father Bernard Boil vicar apostolic to the New World. Suspicion is increased by the fact that the document is not to be found amongst the published records of the Spanish Court. Was it not in the king's interest to destroy the bull, in order

*In the *Paper* (above cited) in these Records for 1896, it is shown that Tarducci himself with others, who quote this Bull, all misdate it, and that instead of "July 7," the date should read June 25. (See p. 143.) Apparently not one of these *historical* writers ever saw the original.—(Note by Com. of Hist. Research.)

† Compare Roselly's work (as above) liv. ii, chap. v.

‡ *Vita di Christoforo Colombo*, Milano, 1885.

to prevent the fraud, that had been practised, from coming to light? This was beyond doubt a criminal act on the king's part, and moreover a disgraceful one; for neither king nor prince can be permitted to trifle with an ordinance of the Church, especially in so grave a matter. What now follows from all this? Assuredly that the document, whose testimony is unimpeachable, as also other historical records, have established beyond all dispute the fact, that the vicar apostolic of America, appointed by the Holy See, was a Franciscan. The document in question is the papal bull of nomination, to be found in the archives of the Vatican, according to the testimony of the Count Roselly de Lorgues, which testimony has never been attacked. The prefect of the archives of the Vatican, Monsignor Marino Marini, attests in a written declaration, that the record, in the possession of the said count, is a genuine and authentic copy of the original, preserved in the Vatican archives, February 7, 1851.*

Raynald, who continued the Ecclesiastical Annals of Baronius, furnishes the historical evidence. He is right in maintaining that the first vicar apostolic for America was a Franciscan. He quotes the entire bull of Alexander VI., word for word.† It would take too much space to give the Latin text here. We shall cite a sketch of its contents briefly. After Pope Alexander addressed the usual greeting to Father Bernard Boyl, of the Order of the Minorites, he conferred on him the following powers. He was to repair with some companions, chosen by him and their majesties Ferdinand and Isabella, (Elizabeth) from his own or other orders, without the obligation of obtaining permission from their respective superiors, to the previously named Spanish islands or countries, and to announce in person, or by others—secular clergy or regular—qualified for this important office, the word of

* Descriptum et recognitum ex autographo regesto litterarum Apostolicarum Alexandri P. P. VI., an. i. pag. 122. Quod asservatur in tabulariis secretioribus Vaticanis. In quorum fidem hic me subscripsi, et solito signo signavi. Dabam ex Tabulariis praefatis vii. idus Februarii anno 1851. [*Signed*] Marinus Marini, Tabularior. S. R. E. Praefectus.

† "*Annales Ecclesiastici*, vol. xvi, (according to the Lucca edition, 1754,) ad ann. 1493.

God; to convert said islands and the inhabitants thereof to the Catholic Faith, to baptize and administer the sacraments; to absolve in all cases, even those reserved for the Pope, to dispense from all vows, excepting the monastic, and also vows to make pilgrimages to Jerusalem, Rome or Compostella, or to commute them; to build and establish churches, chapels, monasteries, houses for any religious community without injury to other religious, and to give possession thereof in perpetuity to their inmates; to grant benefices to the above mentioned churches; and to consecrate anew cemeteries which might have been desecrated. Finally the following privileges are added: "In order that Christians may be induced to emigrate to these lands, in which they hope to work out the salvation of their souls, to each and every one of the faithful of both sexes, who go in person to said lands and islands, in obedience or at least with the consent of the King and Queen, and who in sincerity of faith are in communion with the Roman Catholic Church, and who persevere in obedience and loyalty to us and our successors, there is granted once in life and once in the hour of death a Plenary Indulgence, provided they are truly penitent and confess their sins by word of mouth." Furthermore, the Pope grants to all monasteries, sacred places and dwellings, then existing or which are to be erected, as also to all monks and friars and those who dwell there for a time at least, "that they are free and unhindered to enjoy each and every favor or privilege, immunity, exercises, protection, indulgences, which have hitherto been or may in future be granted to other monasteries, etc. In conclusion, the Holy Father refers to the prohibition of Pope Boniface VIII, in reference to members of Mendicant Orders, taking new domiciles without permission from the Holy See.*

From all this it is surely evident, that the first vicar apostolic of America was the Franciscan Provincial of Spain, Father Bernard Boyl, a man distinguished for zeal, charity and great abilities as a statesman, and by no means Father Bernard Boil, whom the king had neither constitutional nor divine

*This clause would have been irrelevant, had the document been addressed to a Benedictine, the Benedictines not being Mendicants.

right to appoint, and to whom he, as layman, could impart neither spiritual jurisdiction nor authority. To be frank, we conclude with Roselly, that Father Bernard Boil cannot be considered in any sense of the term, as vicar apostolic to the New World. It was not he that was in possession of that dignity, but the unassuming Franciscan Boyl, all unconscious of the fact, and absorbed in study and contemplation in his quiet convent cell. This error might not have proved so deplorable, if this prelate, Father Boil, had been devoted to the interests of religion and the observance of his rule. His aim, unfortunately, was a low and selfish one—the aggrandizement of Spain—all his energies were bent to raise his native country to the pinnacle of fame—to be the first power in Europe. His companions, on the contrary, as also of Perez and the great discoverer himself, were animated by an ardent zeal for the interests of the great mission they had undertaken, the evangelizing of a New World. He, the vicar apostolic, thought only of procuring new glory and the richest treasures for his benefactor, King Ferdinand. The salvation of the dusky sons of the New World's pathless forests, was of minor importance in his worldly point of view. Without the assistance of God, which would have rested on his apostolic mission, had it been duly conferred, he bore the name but lacked the qualities of a vicar apostolic. Instead of setting to all an example of apostolic courage and self-sacrifice, of charity and constancy in the severe trials attending this expedition, he proved himself to be a tepid, worldly minded priest without religious aspiration or aim, a monk devoid of the virtues which should characterize that holy state. In fine, he proved a bad citizen, who in the mission and the colony, to the disgrace of his order, ever lent a willing ear to the calumnies of the cabal that sought by their machinations to compass the ruin of the great discoverer. Finally, he abandoned the field to which he had been sent in order to devote himself to the salvation of the untutored children of the forests of America, for the honor of the Church and his native country.

We hope that no one will infer from these remarks, that we intend to cast any reflection on the ancient and venerable Order of St. Benedict, an order so renowned for knowledge,

virtue and piety, an order which was for centuries the bulwark of the Church and civilization in general. There is no religious community into which unworthy members have not from time to time crept in. It would be quite as unjust, as uncharitable and unreasonable, to hold an order responsible for the shortcomings of individual members. We are ever prepared to assume that Father Bernard Boil knew nothing of the fraud perpetrated by his royal patron, and that the whole blame of the intrigue is to be laid to the charge of King Ferdinand.

We shall now conclude. Historians of our days Roselly de Lorgues, Tarducci, Marcellino da Civezza and others, prove that Father Perez accompanied Columbus on his second voyage to the New World. They find express mention of his presence on various occasions; hence in maintaining this we do not forsake the bright and secure realm of history. In this our last article we have proven that the first vicar apostolic appointed for America was also a Franciscan. To such as find these discussions irrelevant, or of minor importance, we would say in explanation, that as we have the happiness of being numbered amongst the sons of St. Francis, while not considering it exactly a stringent duty to advocate the claims of the two Franciscans to these honors, we nevertheless find therein an expression of loyalty to the Franciscan family, as well as a source of pleasure in being able to prove historically these facts, redounding so greatly to the credit of our beloved order, as the active and important part borne by Father Juan Perez in the discovery and Christianizing of the New World. These points had been formerly treated, it is true, in a cursory manner; hence our object was on this occasion, to set forth and prove our views by recent and detailed evidence, as also by the statements of the latest historians, the results of late research in the domain of history. By these we have sought to establish clearly, to place beyond the possibility of further controversy the fact that to the Franciscans belongs the distinction of having been the most ardent and self-sacrificing supporters of Columbus, and the first to bear the banner of the Cross into this grand and beautiful New World.

CAPTAIN JOHN SMITH, FREDERICK CO., MD., OF THE REVOLUTION, AND SOME OF HIS ANCESTORS.

BY MRS. FRANCIS F. SMITH.

This is pre-eminently the age of hero-worship, both of the past and present. Brave warriors of the colonial days and those of Santiago and Manila, equally claim the attention of patriotic persons throughout the entire country.

Each state vies with the other, in searching for its fearless soldiers and enshrining the memory of their noble deeds, deep in the hearts of the present generation. Everywhere we hear of monuments and tablets being erected to the memory of long forgotten heroes. And it is well, for such reminders serve as object-lessons to passers-by, especially to the young.

The eye is the best educator; facts are more indelibly imprinted upon the mind by ocular demonstration, than through any other medium. What child in Frederick does not know more of the immortal Francis Scott Key, author of the "Star Spangled Banner," since it has seen the noble tribute to his memory in Mt. Olivet Cemetery? Again, if this government continue to enlarge its territory, wars may be the inevitable result, and the coming generations of the twentieth century, living in the atmosphere of foreign complications, will become oblivious of the deeds of their ancestors, and the American Revolution will seem as far off as the wars of ancient history. It was this all-pervading influence which first induced me to conceive the thought of hunting up the graves of those brave men who laid the foundation of our country's freedom. No state sent braver soldiers to the War for Independence than Maryland, and no county in the state was better represented than Frederick, the cradle of liberty,

for it was here that the first blow was dealt to English arrogance, when in its quaint court-house the first public protest was made against the infamous Stamp Act.

Nor did the fire of patriotism expire in Frederick county, after the struggle for American Independence had been brought to a victorious termination.

The author of the "Star Spangled Banner" imbibed those lofty sentiments of heroism and love of country in the pure draughts of mountain air from the blue Catoctin. It burned steadily on through the ages, and in our day finds expression in that example of fearless bravery "*Schley*," the hero of Santiago. General Otis, of Philippine fame, also first saw the light of day in Frederick.

'Tis said the love of country is deepest in the hearts of those dwelling in mountainous regions. It is no wonder, then, that Fredericktonians are so brave and fearless, for the beautiful valley, which surrounds them, extends from the Blue Ridge on the west to the hills of the Linganore (named from an Indian warrior) on the east—or as Whittier so prettily puts it:

> "The clustered spires of Frederick stand,
> Green walled by the hills of Maryland."

At the outbreak of the Revolution Catholics, although they had been persecuted—deprived of holding any office in the land they had founded, hastened to bury all sad memories of the past and were foremost in the defence of their country. Among the brave men who left their homes and firesides in Frederick county was Captain John Smith of the Maryland Line. His tombstone can still be seen in the novitiate cemetery belonging to the Jesuit house in Frederick, near that of our distinguished Chief Justice Roger Brooke Taney, and others who rest quietly there, unknown and forgotten by all the world, save by the pious dwellers of that secluded spot, who daily and hourly repeat *Requiescat in pace*, as they pass to and fro, reciting their breviary. The tombstone is time- and weather-beaten and has withstood the frosts and snows of nearly one hundred years. The inscription reads:

"CAPTAIN JOHN SMITH, BORN NOV. 9—1754,
DIED JAN. 26—1805."

Captain John Smith lived in that part of Frederick county known in pre-Revolutionary times as "Lower Monocacy Hundred," a division of counties very common in those early days, and near the present town of Brunswick. He was twenty-one years of age when he joined the army.

Hietman in his *Register of Officers of the Revolution*, published in the last few years and which can be found in the Library of Congress, says :

"Ensign John Smith Fred. Co. Md. First Maryland Battalion of Flying Camp, from June to Dec., 1776.

Was made 1st Lieut. of the Sixth Battalion Dec. 10, 1776. Captain Nov. 9, 1777.

Transferred to the 3d Maryland Regt. on Jan. 1781, and served until the dissolution of the Army Nov. 5th, 1783."

Captain John Smith served under Greenberry Griffith, Colonel of the 1st Maryland Battalion ; Otho H. Williams, Colonel of the 6th Battalion ; Peter Adams, Colonel of the 3d Regt. Consequently as he served from June, 1776, to November 5, 1783, he must have been in all the battles, in which the Marylanders made themselves so famous. The Maryland Line was on many occasions the only bulwark that stayed the tide of British triumph. Captain Smith was wounded in battle and the family tradition is, that it happened at Germantown, Pa. It is a little hard to distinguish the several Captains John Smith, as there were three in the Maryland Line, and the records of those early days are so imperfect.

After the close of the Revolutionary War, he returned to Frederick, his native county, and died in his fifty-first year. He was a member of the Order of Cincinnati, the Maryland Society whereof was formed on the 21st of November, 1783, in compliance with a request of General Washington, who wrote to the officers of each state regarding the formation of similar branch societies. Only those officers, who had fought in the Revolution and their descendants, were eligible. Upon their admission each one deposited with the society the amount of one month's pay. The society was named in honor of that brave Roman patriot, who, when his country no longer needed his services, returned to his plough, which he had laid aside for his sword.

Each member of the Maryland Line was a veritable Cincinnatus.

The society was intended to keep up a friendly feeling among the officers who had so bravely fought for the common cause of liberty; and to give assistance to each other and to their widows and orphans in need. General Washington was the first President of the Order of the Cincinnati. Among some the society did not meet with favor, it savored too much of aristocracy, against which they had fought in the Revolution, and seemed opposed (on account of its hereditary prerogative) to the views of the Democratic party, which were then the idols of the victorious colonists.

Captain John Smith is represented in the Society of Cincinnati by his great-grandson, John Francis Smith, of California, who holds membership therein by right of primogeniture.

The Maryland Historical Society has a photographic copy of the instrument of institution of this Maryland branch society. It bears the signature of each officer of the Maryland Line, who joined the society, giving the time of his service, and the rank held by him at the termination of the Revolutionary War. Of the one hundred and fifty original members, fourteen were from Frederick town and county. Captain John Smith married Elizabeth Fenwick, the daughter of Ignatius Fenwick, of Cherryfields, of St. Mary's county, Maryland, who was major in the Revolution, and his wife, Sarah Taney. Ignatius Fenwick was a direct descendant of that noted emigrant, Cuthbert Fenwick, who landed with Lord Baltimore, in 1634, and contributed so much towards making Maryland the home of Civil and Religious Liberty, being one of the signers of the famous Act of Toleration. The wife of Captain John Smith was the sister of Right Reverend Edward Fenwick. John Gilmary Shea (in his history) says:

"Pope Pius VII. on the 19th June, 1821, erected the see of Cincinnati, appointing as the first bishop, Rev. Edward Fenwick, O. P. Besides the State of Ohio, Michigan Territory, including what is now Wisconsin, was placed under his administration."

Again Shea says:

"Bishop Fenwick in the dangerous season of 1832 was attacked by cholera at Sault St. Mary's, Michigan, and recovering, kept on his duties till he was again stricken down in the stage coach, going to Wooster, where he died September 26."

The wife of Captain John Smith was cousin to the Right Reverend Benedict Fenwick, second bishop of Boston and founder of Holy Cross college, at Worcester, Massachusetts.

The father of Captain John Smith was Leonard Smith, who moved to Frederick county from Charles county, sometime prior to the Revolution. Scharf's history mentions him as one of those appointed from Lower Monocacy Hundred to promote subscription for equipping the army. It was he who laid out Berlin, now Brunswick, one of the chief railroad towns of Maryland, as will appear from the following:

"Berlin was laid out January, 1787, by Leonard Smith on part of a tract of land called 'Hawkin's Merry Peep o-Day.' The tract was deeded to Leonard Smith by Clement Holliday on November 7, 1780. The tract of land 'Merry Peep o-Day' adjoins and touches the 'Resurvey on Maryland Tract' at the end of its 19th line as surveyed by Chas. Beatty. It has for a beginning a large walnut tree along Catoctin Creek, and runs along said creek to Potomac River, and follows said river to a point beyond Berlin, and contains 1720 acres."

The Berlin tract is recorded in W. R. No. 2, folio 771, Records of Frederick county, and contains 201 acres and 2 perches. This tract must have been so called from the Indian fashion of naming places and things after whatever appears first to the eye. Any one visiting that beautiful spot, could readily imagine the namer of it, standing upon the high cliffs, overlooking the tract in the grey of the early dawn, when suddenly Aurora shed her golden rays upon the purple-misted Potomac and turned its rippling waters into a sheet of glistening liquid gold.

It was truly a "merry peep of day."

Leonard Smith died in 1794, and his tombstone can still be seen in the novitiate cemetery. He married Elizabeth Neale, daughter of Doctor Charles Neale and great granddaughter of Captain James Neale and his wife Ann Gill, who settled in Maryland in 1660.

John Smith, grandfather of Captain John Smith, came to Maryland sometime prior to 1700. His will was probated December 21, 1717. He lived in Calvert county on Battle creek, Patuxent river. He married Dorothy, the daughter of Roger Brooke, Sr., and his wife Dorothy Neale, who was the daughter of Captain James Neale and his wife Ann Gill. The first John Smith mentions twelve children in his will. One of his daughters married Michael Taney, and another Thomas Taney. In his will he also mentions "memory rings" to the value of 20 shillings each, to be given to his sons-in-law, Michael Taney and Thomas Taney, and to his daughter-in-law Dorothy.

George L. L. Davis in his *Day Star*, (page 124,) says:

"Finger rings were worn by almost all the landed gentry in Maryland. They were the favorite tokens of regard and remembrance given in their wills. The number bequeathed during the first hundred years, after the settlement of St. Mary's, would seem incredible to any one not familiar with our early testamentary records."

Possibly one of the Taneys mentioned in John Smith's will was the ancestor of our Chief Justice Roger Brooke Taney, whose tombstone can also be found in the novitiate cemetery; for his father's name was Michael; but, there is a missing link or two between the time of Michael Taney, his father, and Michael Taney, who married the daughter of the first John Smith.

The Taneys arrived in Maryland about 1660, and settled in Calvert county, the name of Michael, which runs through so many generations, being the name of the first emigrant of that family. In 1689, Michael Taney was High Sheriff of Calvert county. Considering the important part they took in the early settlement of Maryland, it is a great pity their family history has never been written. There were many connections between the Smith and Taney families.

The mother of Captain John Smith's wife was Sarah Taney. Again Chief Justice Taney's mother was Monica, the daughter of Roger Brooke, Jr.

Roger Brooke, Jr., and Dorothy Brooke, who married the first John Smith, were the children of Roger Brooke, Sr., son of Robert Brooke,

"who came to Md. from England, bringing with him forty persons at his own cost and charge."

Many of the descendants of the Smith family moved to Louisiana, Kentucky and Tennessee, where they became the frontier settlers of those states. As many of the old families of Frederick county, had their root in the lower counties of Maryland, so also many of the old families of the West sprang from Frederick county stock, being driven in their day, even as in our own by that impulse, which drives us towards the setting sun. Many members of the Smith family joined the various religious orders in this country. Especially numerous were they among the Sisters of Charity, the Visitandines and the more austere order of Carmelites.

The daughter of Captain John Smith was Mother Delphina of the Carmelites, of Baltimore, Maryland. His son, John Smith, died in Rome in 1824, a novice, or scholastic, of the Society of Jesus. His niece, Sister Mary Raphael, of the Sisters of Charity, was for many years, the leading spirit of the mother-house at Mt. St. Joseph's, Emmitsburg, Maryland.

AMERICA IN THE CONSISTORIAL CONGREGATION'S "ACTA."

(Fourth Series.)

(Researches made in the Vatican Archives by the Roman Correspondent of The American Catholic Historical Society.)

EARLY PORTUGUESE AMERICA.

SAN SALVADOR (BAHIA).

Julius III.

Consistory, 25th Feb., 1551.

Village of S. Salvador of Brazil, early annexed to the Archbishopric of Funchal (Madeira), erected into diocese. Local church of the Saviour erected into Cathedral, and subjected to the Metropolitan Archbishop of Lisbon. Extension of new diocese: 50 leagues of coast, 20 leagues inland. Episcopal income: 500 Ducatos Cruzados. New bishop: Pedro Fernandez (Ferdinandez), Bachelor of Theology, clergyman of the diocese of Evora (Portugal).—Request for this foundation from King John III. of Portugal.—Juspatronatus of the Portuguese Order of the Militia of Christ,* of which the King was the Master.

Referente Rmo (Cardinali) Camerario-Supplicante serenissimo domino Joanne Portugalliae et Algarbiorum rege,—separavit oppidum S. Salvatoris in Regione de Brasil, consistens quod Archiepiscopo Funchalen. in insula de Medeira subesse dignoscitur; et in qua una ecclesia sub invocatione ejusdem SSmi Salvatoris ceteris inibi existentibus ecclesiis major cum omnibus et singulis terrenis, territoriis, castris, villis et locis, necnon clero, populo et personis, ac ecclesiis,

*The religious-military Order 'Militia of Christ,' of which King John was the Grand Master or Administrator, had possessions and incomes from Brazil; this Order must thence maintain the Brazilian clergy, and had the right of patronage and of presentation to the Pope for the new bishops, and bishops for the new beneficiaries.

monasteriis, piis locis et beneficiis ecclesiasticis infra limites inferius designandos consistens a diocesi Funchalen. et ab omni jurisdictione etc. pro tempore existentis Archiepiscopi et Capituli Funchalen. quod ecclesias quae legis (sub lege) metropolitice existunt, exemit, et totaliter liberavit.—Ac oppidum praedictum in civitatem et ecclesiam eiusdem S. Salvatoris sub dicta invocatione, pro uno episcopo S. Salvatoris nuncupando, qui Archiepiscopo Ulixbonen. jure metropolitico subsit; ac in eadem ecclesia S. Salvatoris episcopalem dignitatem cum Sede Episcopali et Capitulari, mensis et aliis ecclesiasticis cathedralibus insignibus erexit et instituit.—Ac eidem ecclesiae sic erectae dictum oppidum S. Salvatoris pro civitate, necnon territorios (*sic*) et territoriorum castella, villas et loca infra 50 in longitudinem secundum mare, et latitudinem vero 20 leucas juxta oppidum praedictum existentia pro diocesi, necnon ecclesiasticas pro clero, et saeculares personas in oppido, territoriis, terminis ac castris, villis et locis praedictis habitantes pro populo concessit et assignavit.—Necnon episcopali pro illius 500 ducatus cruciatos nuncupatos, ac Capitulari mensis praedictis pro eius necnon dignitatum canonicatuum et praebendarum aliorumque beneficiorum ecclesiasticorum, et erigendorum et instituendorum dotibus, eam pecuniarum summam quam pro illa obtinentium substentatione necessariam esse, eidem episcopo de consensu eiusdem Joannis Regis moderni et pro tempore existentis Militiae Jesu Christi sub regula Cistercien. administratoris a sede apostolica deputati consilio visum fuerit ex decimis et juribus ad praedictum Regem tamquam administratorem dictae Militiae spectantibus, in dicta regione consistentibus; vel si qui redditus ex regione ipsa non colligerentur, ex bonis ad praedictum Joannem et pro tempore existentem Portugalliae et Algarbiorum Regem aliunde spectantibus, per eum quoad 500 ducatus: quo vero ad summam huiusmodi per pro tempore existentem Magistrum seu Administratorem Militiae

huiusmodi respective annis singulis in dicta civitate Episcopo et dignitates ac canonicatus et praebendas ac beneficia huiusmodi pro tempore obtinentibus persolvendos perpetuo applicavit et appropriavit. Ac juspatronatus et praesentandi infra annum, propter loci distantiam, eidem Sanctitati Suae vel Romano Pontifici pro tempore existenti personam idoneam ad dictam ecclesiam S. Salvatoris quotiens illam pro tempore vacare contigerit, personas idoneas per eundem episcopum ad praesentationem huiusmodi instituendas, Magistro seu Administratori pro tempore existenti Militiae huiusmodi reservavit.—Necnon eidem erectae ecclesiae sic ab eius primaeva erectione huiusmodi vacanti, de persona domini Petri Ferdinandez clerici Eboren. dioecesis, bachalarii in theologia, providit; ipsumque etc. . . .—Necnon praedicto episcopo quaecumque statuta et ordinationes tam circa modum erigendi inibi dignitates, canonicatus et praebendas ac alia beneficia huiusmodi, et illa pro tempore obtinentes vivendi formam ritum et normam, quam divinorum in ecclesia ipsa ac illius civitate et dioecesi celebrationem et decantationem, facultatem concessit. Et cum derogationibus etc. Absolvens etc.—Fructus Flor.—Taxa—AFPIMP. pp. 74 r, 75 v.

Cfr. Gams, p. 133: S. Salvador seu Bahia: Bulla erectionis 28 feb. 1550—15—51 consecr. Petrus Fernandez Sardinha, + 16 jul. 1556 (?)

(Gregory XIII.)

Consistory 20th July, 1574.

Death of bishop Pedro (Fernandez? or Leitão?). New bishop, Anton Barreiros, Prior of the Order 'Militia of Christ', presented by King Sebastian of Portugal (as Master of this Order.)

Referente Rmo (*Cardinali*) Alciato.—Providit ad praesentationem Regis Sebastiani Portugalliae et Algarbiorum Regis ecclesiae S. Salvatoris in Indiis occidentalibus, in

provincia del Brasil, vacanti per obitum Petri, de persona religiosi viri Antonii Barrerios Prioris Conventus Militiae Joannis (*sic*) sub regula Cistercien.: ipsumque etc. CACII. p. 460 r et v.

Cfr. Gams, p. 133: 1559 dec. 4—Petrus Leitão, sed. 1573
1576 (mai.—jun.) intr. Anton Barreiros, † circa 1596

SPANISH AMERICA UNDER PHILIP II. (1556–98)

PIUS IV. (1559–1565)

VENEZUELA

Consistory 27th June, 1561.

Death of bishop Bartholomew de Ballestreros.—New bishop, Peter de Agreda, O. Praed. M. D., presented by Philip II. of Spain, as Patron.

Referente Rmo Camerario—Providit ad praesentationem Regis Catholici, ecclesiae de Venezuela in Indiis maris Oceani, tunc per obitum bo: me: Bartholomaei de Ballestreros olim episcopi extra Romanam Curiam defuncti, vacanti, de persona D. Petri de Agreda O. Fratr. Praed. et theologiae professoris; ipsumque etc. CACII p. 289 v.

Cfr. Gams, p. 166: 1558—praes. Petrus de Agreda O. S. D.: in poss. 1560 (*sic*): consecr. 1562: † 1580

LA PLATA

Consistory 27 June, 1561.

Death of bishop N.—New bishop, Fernando Gonzales, presented by Philip II. as Patron.

Eodem referente—Providit ad eamdem praesentationem ecclesiae de la Plata in eisdem Indiis, tunc per obitum illius ultimi episcopi, vacanti, de persona D. Ferdinandi Gunsalvi clerici; ipsumque, etc. CACII. p. 289 v.

Cfr. Gams, p. 160: 1553–74: Gonzalez de la Cuesta—Dom. de S. Thoma O. S. D. Ferdinand. de Santillana.

ANTEQUERA

Consistory 27 June, 1561

Death of bishop John de Carate.—New bishop, John Vaca, O. S. Bened., presented by Philip II. as Patron.

Eodem referente—Providit ad eamden praesentationem ecclesiae Antequeren., provinciae de Gaxaca, tunc per obitum bo: me. Joannis de Carate olim episcopi extra Romanam Curiam defuncti, vacanti, de persona religiosi viri D. Joannis Vaca O. S. B. professoris; ipsumque etc. —CACII. p. 289 v.

Cfr. Gams, p. 138: (Bishop Vaca unnamed).

CUBA

Consistory 27 June, 1561

Death of bishop Fernando de Varanga.—New bishop Bernardin de Villalpando, regular Canon of St. Augustine, presented by Philip II. as Patron.

Eodem referente—Providit ad eamdem praesentationem ecclesiae Cuben. tunc per obitum bo: me: Ferdinandi de Varanga extra Rom. Curiam defuncti, vacanti, de persona religiosi viri D. Bernardini Villalpando Ord. S. Aug. Canonic. regul. professoris; ipsumque etc.—CACII. p. 289 v.

Cfr. Gams, p. 146:—20 apr. 1559: praes. Bernardin. de Villalpando; transl. Guatemalam. + 9 mar. 1564.

SANTIAGO DEL NUEVO EXTREMO
(Santiago of Chile)

Consistory 27 June, 1561

Village Santiago del Nuevo Extremo (St. James of the New Extreme) in the province of "Chilla," erected into city and diocese. Cathedral Church of St. Maria, under the Metropolitan Archbishop of Lima. Episcopal income: 200 ducats. Juspatronatus of the King of Spain.—New bishop, Rodrigo Gonzalez, priest in Sevilla (Spain).

Eodem referente—Erexit oppidum S. Jacobi del Nuevo Extremo, in provincia de Chilla in insulis Indiarum maris Oceani, in civitatem; et in ea unam cathedralem ecclesiam sub invocatione Beatae Mariae pro uno episcopo S. Jacobi del Nuevo Extremo, cum dote et aliis, modo et forma prout in cedula; et illam subjecit Archiepiscopo Civitatis Regum cum dote 200 ducatorum per serenissimum D. Regem Catholicum assignandorum, et reservatione Jurispatronatus pro eodem Rege; ac provisione eidem ecclesiae S. Jacobi del Nuevo Extremo sic ab illius primaeva erectione vacanti, de persona Roderici Gonzalez presbyteri Hispalen. dioecesis etc.—CACII. p. 290 r.

Cfr. Gams, p. 143: 27 jun. 1561 erect.—Cathedr. B. Mariae Virg. Assumptae.—Roderic. Gonzalez Marmolejo + 1565.

VERA PAZ.

Consistory 27 June, 1561.

Village of *Vera Paz*, in the province of Vera Paz, erected into city and diocese, under the Metropolitan Archbishop of Mexico. Episcopal income: 200 ducats. Juspatronatus of the King of Spain. New bishop, Peter de Angulo, O. S. Dom.

Eodem referente—Erexit oppidum Verae Pacis, in provincia Verae Pacis in insulis maris Oceani Indiarum, in civitatem; et inibi unam cathedralem ecclesiam pro uno episcopo Verae Pacis nuncupando; et illam subjecit archiepiscopo Mexicano, cum dote 200 ducatorum per serenissimum D. Philippum Regem Catholicum Assignanda, ac jurispatronatus reservatione pro eodem Philippo Rege; necnon provisione eidem ecclesiae sic vacanti, de persona D. Petri de Angulo O. Fratr. Praed. professoris, et cum dispensatione super defectu natalium, etc. CACII. p. 290 r.

Cfr. Gams, p. 151: 1556 (*sic*) erect.—1560 (*sic*) Petr. de Angulo O. S. D., +1562.

YUCATAN—COCUMEL.

Consistory 19 Nov. 1561.

Village of *Yucatan*, in province of Yucatan and Cocumel, erected into city and diocese (see Consist. of December 1520, under Pope Leo X.: Florida in Yucatan). Episcopal income: 200 duc.—Juspatronatus of the King of Spain. New bishop, Francis del Toral, O. S. Franc.

Eodem (*Card. Camerario*) referente—Erexit oppidum Yucatan in provincia Yucatan et Cocumel in insulis Indiarum maris Oceani in civitatem Yucatan. et Cocumelen. nuncupandam; et in ea cathedralem ecclesiam pro uno Episcopo Yucatan. et Cocumelen. nuncupando; cum dote 200 ducat. per serenissimum Dn̄um Philippum Hispaniarum regem Catholicum assignandorum ac reservatione Jurispatronatus ad eamdem ecclesiam pro eodem Philippo Rege, ac aliis prout in cedula; illique sic ab eius primaeva erectione vacanti, de persona D. Francisci de Toral O. Fratr. Minor. providit; etc. CACII. p. 297 r et v.

Cfr. Gams, p. 167: (Yucatan-Merida) Erex. 1519, et 16 dec. 1561—19 nov. 1561: conf. Franc. de Toral O. S. F., 15 aug. 1562 in possess.: + Mexici, apr. 1571.

LA PLATA.

Consistory of 6 July, 1562.

Death of bishop Fernando Gonzalez de la Cuesta.—New bishop, Dominic de San Tome, O. Praed.

Referente Rm̄o (*Card.*) Camerario—Providit ecclesiae de la Plata tunc per obitum Ferdinandi Gonzalez de la Cuesta extra Rom. Curiam defuncti, vacanti, de persona religiosi viri Dominici de S. Thoma O. Fr. Praed. professoris. Ibid.

Cfr. Gams,: see Consist. 27 June, 1561.

S. MARTA: S. FÉ.

Consistory 11 Sept., 1562.

Translation of the episcopal see of S. Marta to S. Fé. This village (chief town of province) erected into city. Late cathedral church of S. Marta declared as collegiate church.

Referente Rm̄o (*Card.*)Consano—Cum ecclesia S. Marthae in Indiis alias fuisset erecta in cathedralem; et hodie non videatur posse commode stare dignitas episcopalis multis de causis; unde ut consuletur bono publico ac dignitati episcopali, ad supplicationem Regis Catholici, Sanctitas Sua transtulit Sedem illam ad locum sive oppidum S. Fidei; et oppidum illud, ubi major frequentia populorum et Curia ordinaria existit, erexit in civitatem, atque transtulit dignitatem episcopalem in ipsum episcopum S. Marthae ad locum S. Fidei praedictum, ut ibi praesit tamquam episcopus; et illa ecclesia efficiatur cathedralis. Et Sanctitas Sua ordinavit ut Rex Catholicus curet erigi in dicta ecclesia etc. Capitulum et Canonicos usque ad certum et competentem numerum; et de suo dotet; et quod ecclesia S. Marthae remaneat Collegiata.—CACII. p. 307 r. et v.

Cfr. Gams, p. 155: S. Marta: 1562–77 episcopatus cessat.
S. Fé de Bogota: erect. 11 sept. 1562.

VERA PAZ.

Consistory 1 March, 1564.

Death of bishop Peter de Angulo. New bishop, Peter de la Peña.

Referente Rm̄o D. (*Card.*) Gonzaga—Providit ecclesiae Verae Pacis quae in partibus Indiarum consistit, per obitum* vacanti, de persona D. Petri de la Penna.—CACII. p. 318 r.

Cfr. Gams, p. 151: circa 1572 (*sic*). Petrus de la Peña O. S. D.

POPAYAN.

Consistory 1 March, 1564.

Death of bishop John Valle. New bishop, Augustine de Coruña Ord. S. Augustini.

Referente Rm̄o. Gonzaga—Providit ecclesiae Pompeianen. (*?*) in partibus Indiarum per obitum Jo. Valle vacanti,

* Petri de Angulo, etc.

de persona D. Augustini de Corona O. S. Aug.—CACII. p. 318 r.

Cfr. Gams, l. c.: 1561 (*sic*) consecr.: 1563 (*sic*) intr. Augustinus de Coruña, "el obispo santo"; iterum exul, + 1590.

CUBA: GUATEMALA.

Consistory 28 Apr., 1564.

Death of Francis N., bishop of Guatemala. Translation of bishop Bernardin de Villalpando from Cuba to Guatemala.

Referente Rmo. Gonzaga—Absolvit Rm̄um D. Bernardinum de Villalpando episcopum Cuben. a vinculo etc.; et ad ecclesiam Guatimalen., tunc per obitum Francisci, vacanti, transtulit; ipsumque etc. CACII. p. 321 r.

Cfr. Gams, l. 151: Guatimala: 9 mar. 1564: Bern. de Villalpando transl. Cuba, + aug. 1569.

NICARAGUA.

Consistory 28 Apr., 1564.

Death of bishop Lazaro Carrasco. New bishop, Ludovico de Fuentes, dean of the cathedral church of Guatemala.

Eodem referente—Providit ecclesiae de Nicaragua tunc per obitum bo. me. Lazari Carrasco extra Rom. Curiam defuncti, vacanti, de persona Rev. D. Ludovici de Fuentes decani ecclesiae Guatimalen.; ipsumque etc. CACII. p. 321 r.

Cfr. Gams, p. 157: Nothing concerning this. (See Consist. 2 June, 1548).

CUBA.

Consistory 28 Apr., 1564.

Vacation for the aforesaid translation of bishop Villalpando to Guatemala. New bishop, John del Castillo, priest in Burgos (Spain).

Eodem referente—Providit ecclesiae Cuben. per translationem D. Bernardini episcopi Guatimalen. ad ecclesiam Guatimalen., vacanti, de persona Rev. D. Joannis de Castillo presbyteri Burgensis dioecesis; ipsumque etc. CACII. p. 321 r.

Cfr. Gams, p. 146; jan. 1568 cons. Joan. del Castillo; resign. circa 1579; + jul. 1593.

QUITO.

Consistory 18 May, 1565.

Death of bishop G. Diaz of Quito. Translation of Peter de la Peña, bishop of Vera Paz to Quito, by presentation of Philip II. as Patron.

Referente Rmo Pacheco—Transtulit Rev. P. Petrum de la Penna Ord. Fr. Praed. episcopum Veraepacis ad ecclesiam Quitan. (alias provincia del Quito) in partibus Indiarum existentem, vacantem per obitum Geofne Ziad (*sic*) . . . . quem serenissimus Philippus Rex Sanctitati Suae per litteras ad id praesentavit; ipsumque etc. CACII. p. 344 v.

Cfr. Gams, p. 164: Quito: 28 feb. 1563 (*sic*): Petrus de la Peña, + Limae in concilio 7 mar. 1583.

SELECTIONS FROM THE CORRESPONDENCE

OF THE DECEASED

MATHEW CAREY,

WRITER, PRINTER, PUBLISHER.

FIFTH SERIES.

MRS. BURKE TO MATHEW CAREY.

BALTIMORE June 27th [1809]

MY DEAR BROTHER :—I arrived here last evening after a pleasant passage was very kindly received by Mr. Du Bourg the head of the College he is satisfied to take three of the Children for Navias five hundred dollars. I proposed the same sum to him for the other two and myself—have received no answer. Mrs Seton & Maria left here for Emetsburg last Thursday I am now setting off with the children to see her—will leave James at the Seminary at Emetsburg and Cecelia there likewise with her sister. I cannot tell the result of this trip, Maria will write to solicit for me and she is such a favorite I make no doubt of success. As soon as possible you shall hear from me. Best compts to Mrs Carey and family. Please inform Teresa we are well Yr.

Affect Sister

MARGT BURKE

MRS. BURKE TO MATHEW CAREY.

BALTIMORE July 7th 1809.

MY DEAR BROTHER :—I am at length arrived here and have seen my dear Maria who is as much abstracted from the world as tho' she never lived in it. She is quite delighted at the idea of my retiring. Indeed leaving every spiritual consideration aside it will I am convinced be the happiest step I ever took with respect to my children who will be well educated and amply provided for from the moment they enter the establishment which is the most liberal foundation imaginable. Mr Cooper has given his whole fortune for the support of it. Mr. Debourg the President of the College (and the Superior of the Sisters) has rec'd

many other donations. Mr D. has purchased two miles from Emittsburg five hundred and sixty acres of ground, three hundred of which is woodland situated on a high mountain on top of which the Seminary for little boys stands (such as are not qualified to join the College here) who accordingly as they advance will be removed to the Seminary here —in the valley stands the house appropriated to the ladies and little girls who are to be supported by the produce of the land the profits of their labour and the emolument arising from their School which will be set on foot as soon as we are fixed. * * *

Yr affect. Sister

M. BURKE.

MRS. BURKE TO MATHEW CAREY.

BALT. Septbr 4th 1815

MY DEAR BROTHER:—You must not charge me with ingratitude for my not having written to you since the arrival of Charles but I assure you knowing your time so much employed and my letters dull, I feel reluctance to trouble you with them.—Accept of my thanks for your kindness to Charles whose arrival was a source of great pleasure to me. He is not tired of the fatigues of a seafaring life, so I propose to indent him to a very respectable Sea Captain of my acquaintance who is a particular friend of mine but who unfortunately is not expected home for three months. However I think he will be satisfied to wait his return. Teresa I expect to put next week to a very amiable french lady (recommended to me by Mrs. Chatard) to learn the Mantua Making and I hope the vivacity of the French may cause her to assume a more sprightly animated air and fit her a little to bustle thro' this busy world for which at present she seems by no means calculated. In my little Cecelia I have a treasure as to usefulness, company and affectionate attention. My rheumatism has been much worse since I've been here than ever before and the little dear child tries every art within her small capacity to assuage my sufferings. I fear I shall not be able to remain in the house I now occupy during the winter for two reasons the cellar is inundated when it rains may say the same of the thawing of the snow —and the lady who owns it will not remedy it altho' it might be done at a small expense, the other is I fear I cannot make up a school in the neighbourhood as there are eight but a little distance from me in Lexington and I have as yet but two scholars and am inclined to despondency. Revd Mr. Babade promised me to exert himself for me and the Archbishop has tried some and says he will continue but in the meantime my fund is sinking. Markets are enormous in this place. I make no expense for dress and am as frugal as possible indeed what you would call penury, but it cannot be avoided. I have put my prices as they are current in general viz. three dollars, two for reading and spell-

ing—four for writing &c—and five for French & arithmetic. I thought it more prudent in the commencement to be at the average price than above and if I get a good establishment (which by the bye I doubt) I can easily raise. Permit me remind you of your promise of occasionally sending me some cloathing if Mrs. Carey has any of the childrens she can spare even of little worth to them they may be very serviceable to me particularly so at present as this is a very genteel woman that Teresa will be with where a great many ladies go to bespeak dresses & it will be necessary that she appear in a decent manner. Love to Mrs Carey of whose kindness and affability Charles spoke largely and of which I am very sensible, likewise the children.

Your Affect Sister

M. BURKE.

REV. PETER BABADE TO MATHEW CAREY.

BALTIME 3rd of July 1809

DEAR SIR :—Altho' yr letter of recommendation for Mrs. Burke, yr Sister, has come a little too late to spare her a cold reception from Mr Dubourg the appointed Superior of the new community into which the mother of Ana Maria seems to be desirous of being admitted, yet I hope it has had some effect to dispose the prejudiced mind of said Mr Dubourg to believe her sincere in the sentiments she expresses. As soon as I had receivd yr most esteemd letter I hastened to shew it to the appointed Superior who is perfectly acquainted with yr respectable character. He promised me to pay the greatest regard to your recommendation, declaring at the same time that prudence could not permit him to take any determination concerning the expressed wishes and demands of Mrs Burke before some trial of her present dispositions and conduct has made amends for the past. At the time yr letter came, Mrs Burke was at Emitsburgh where I am glad to be able to tell you she behaved so kindly to her angelical child that she interests very much in her favour the respectable lady destined by Providence to be the head of the projected establishment. She returned from the place last Saturday the 1st of the instant.

She appears to be enchanted and raptured with what she has seen. She will remain here with us until the preparations, that are making at Emitsburgh for the lodging of the community, are finished. The greatest care will be taken of her children, and the greatest attention and regard paid to her person. For my part—I will do everything in my power to serve and console the distressed mother of our dear Ana Maria, and very interesting sister of my most respected friend Mr Mathew Carey. Be pleased, my dear Sir, to accept the most sincere assurances of the most cordial attachment and highest esteem of yr most obedient servt.

PETER BABADE

St. Marys Seminary

REV. PETER BABADE TO MATHEW CAREY.

ST. MARY'S SEMINARY, 24th of July 1809

Mr. Mathew Carey:

DEAR SIR:—I write you a few lines, only to ease y^r^ mind about the fate of Mrs. Burke your very interesting Sister, whom Almighty God has been pleased to visit in his mercy, placing her in a very severe trial, but he has come to her relief and assistance in the proper time. By the last intelligence I received from Emitsburgh, I was informed that M^r^. Dubois, the priest at the place, had assured her daughter Anna Maria, that during the year of her trial she *could make his house her home*, wherefore you may be quite easy about her. Her wishes will be accomplished and her happiness secured. If contrary to our most sanguine hopes, she at length should find herself frustrated and disappointed I will make it a duty and a delight to take care of her and to be a second father to her forlorn children. I have pledged her my word and I pledge it to you.

I am, Sir, y^r^ most obed^t^ serv^t^,

P. BABADE

P. S. When you write to her be pleased to send me the letter under cover without mentioning her name on the address. The last letter she received from you was without address and unsealed, the seal having been broken. The piece of the letter was forwarded by the Rev^d^. Mr. Dubourg without passing through my hands. It is needless to pay the postage; the expence of our correspondence being charged to the house, and not to our *private poquet.*

REV. DEMETRIUS A. GALLITZIN TO MATHEW CAREY.

LORETTO Nov. 28, 1810.

DEAR SIR:—It is very true that I promised you payment for last April, but it is equally true that it was out of my power to fulfill my promise. M^r^ Carrell will discharge that, as well as my other debts in the City as soon as money comes to hand. He writes to me that my Sister has some time last winter sent me 5,000 Roubles. This money will surely soon be in M^r^. Carrell's hands. What delays it so long is a query which I am not able to answer. I beg of you my Dear friend not to be uneasy and not to blame me where I am more to be pitied than blamed. I assure you that the long delay's of that kind and the irregularity of payment have been to me these six years past, a great Source of concern & uneasiness. For three years and a half I was left without a penny. In my last letter to M^r^. Carrell I have desired him not to send me a cent of the money, he shall or may receive for me until he has discharged my

debts in the city. This will convince you that nothing but impossibility has hitherto prevented me from fulfilling my engagement toward you.

I remain with respect,
Dear Sir,
Yr Very Hmble Servt,
DEMETRIUS AUGE GALLITZIN.

Addressed
Hollidaysburg, Dec. 4th, 1810.
MR. MATTHEW CAREY, Bookseller,
Philadelphia.
High Street

REV. P. DE CLORIVIERE TO MATHEW CAREY.

+
ST. MARY'S SEMINARY BALTIMORE
Decbr 16th 1811

Mr Mw Carey Philadelphia.

SIR:—If I understood right, you told me in august last, that you would let me have the Catholic testament in 4to on common paper & binding at 1.$\frac{12}{100}$½—each by the dozen—

at this price, the Revd Mr. Lessier, Superior of the Seminary, wants one dozen of them, if you will have them directed and delivered to him safe; for which he will pay the bearer or to your order.

I remain, sir,
Your Most obedt
Servt. P. DE CLORIVIERE

if you have a Catalogue of Catholic books in your power to procure, I would be glad you wd subjoin it.

REV. J. DUBOIS TO MATHEW CAREY.

MOUNT ST. MARY'S SEMINARY.
June 4th 1811.

Mr. Mathew Carey,

DEAR SIR:—The want of a favourable opportunity has hitherto prevented me from sending back to you the books which were sent here through mistake. An opportunity seldom to be found is offering for this or next week, viz. Mrs. Melmoth's returning straight from here in a waggon to Philadelphia, which waggon coming back here will of course offer me an excellent opportunity to bring here what books we want. I know not whether it will be in my power to send this Letter by post previous to the departure of the waggon if I can I will as it will give you time to get the invoice of books and stationary I want ready before the waggon arrives—but should I find it impracticable, I will send this at the same time with the books

here follows the list of books & Stationary which we want at present.

1 Doz Perrins French Grammar.
4 doz Sheridans English Dictionary.
4 doz Comely's Spelling book.
4 doz. Comely's English Grammar.
6 Childrens' friend.
2 copies of the wonders of nature & art by Dr. Meade bound in calf if possible.
4 doz. Slates
3 reams fine Letter Paper.
3 doz. Columbian orator.
6 Spanish Homer (Engl Edit) a spiritual novel.
4 doz Wanostrocks received.
2 doz Telemaque (altogether french)
30 doz. English quills.
3 doz plain good penknives.
2 doz Mairs introduction
1 daily Exercise
3 doz best large writing Copy Slips.
3 doz Best Small dos
1 Greek lexicon (Dictionary)
6 Children's friend, translated from the French.

I beg you would send the above by the Bearer—inclosed I send another Claim of Mrs Burke which I hope you will be kind enough to collect for her & put to my Credit as well as the former which by your silence respecting it I hope you got already.—I want some other books which if I can get the list, I will add to this I have postponed sending you orders for what is due according to the leave you gave me—I hope after sometime I will not want such a long credit.

Yrs in haste respectfully

J. DUBOIS.

I received your two favours, but for want of opportunity could not send the books, Mrs. Melmoth herself having been dissapointed—I will try to send it with Saml Waltman who will be the Bearer of this, if not, by the very first opportunity. Send the books to the care of Basil Elder & Co. Merchl Howard Street Baltimore to be forwarded to me.

REV. J. DUBOIS TO MATHEW CAREY. [Unsigned]

MOUNT ST. MARY'S SEMINARY, August 13th 1811.

Dr SIR:—I loose not a moment to inform you that in yr. two last invoices you have omitted one of the most necessary books here viz.:

Farrands Course of Latin Studies, for want of which we must necessarily be stop^{t}. since depending on it, I procured no other. I cannot suppose you omitted it for want of opportunities to procure it, since it has been printed in Philadelphia. I want at least 24 copies of the whole set viz. not only the part intended for the beginners but that also intended for those who are more advanced. There is Mairs introduction wanting to the number Specified in the invoice. I received a 2nd box to-day including the following books : having received as yet no bill, here is a list of the books I found in the box.

44 recueils
1 Greek Dictionary
6 beauties of children friend
32 English Dictionaries
1 daily Exercises
14 Vol. wonders of nature and art
4 doz. spelling books

I hope you will excuse my not sending you orders for payment before next fall at which time several of the parents in Philadelphia will owe me six months—this delay will only take place this year, owing to multiplied expences & dissappointments respecting the books and however I would be obliged to you if you would call upon Bishop Egan for the hundred dollars he owes for the board of his nephew—the inclosed is a letter which I had sent him some time ago but being absent from home the Letter was brought back to me having no time to write another at this moment apologize for me and explain to him why the letter is of such an ancient date.

REV. J. DUBOIS TO MATHEW CAREY.

MOUNT ST. MARY'S SEMINARY October 3rd 1812

DEAR SIR :—I received yesterday y^{r}. favour of the 24th ulto. which you desire me to answer by the return of mail. Supposing that we can do it here as in Philadelphia. our letters are left in Emittsburg and the mail goes off. We have no other chance than the following week—had you an Idea of the multiplicity of my business you would not be surprised at my delays in answering you, the first is that having requested Miss Cauffman to pay in y^{r}. hands a balance due to the seminary for her nephew, which I calculated would nearly Square our accounts and wishing if necessary to profit by the 1st moneys which would become due to the Seminary to pay any ballance which might become due to you. I put off answering you untill I had time to examine our books which by concurring circumstances has been out of my power—you speak of the long time that the money has been due to you, not knowing probably

that many of y^{r}. invoices did not reach untill several months after they had been sent to Baltimore.

Sometimes for want of opportunity, at other times by forgetfullness of Waggoners, and at others by the neglect of those who had received them which besides the disappointments in books very much wanting here and which of course I was obliged to buy in retail, rendered them for several months after useless to the Seminary. The consequence was that as the bills are only paid every six months & very seldom punctually after the Six months, we have yet a great number of the books you sent to me—I do not say that, to lay the blame on you; but merely to shew you that the inconvenience was felt by the seminary as well as yourself—you may also remember that I observed to you that for some time you must grant us an extraordinary indulgence and when it is considered that remittances have been made to you from time to time it will be found that the delays of payment have not been so great as they may appear when the whole is considered in a *lump* one circumstance also may apologise for my delays and apparent ignorance of the ballance I may owe you, it is that one and prehaps two of the invoices have been Sent without *bills;* on looking amongst my papers I found a list of books sent in March for which no bill had been Sent, no other books have been returned to you but

January 14th 1811	22 Telemachus 2 vol. at 2.25	49.50
	(the translation Could not suit us)	
	and 20 Wanostrochts Grammars which	
	had been sent through mistake instead	
	of Wanostrochts recueils and are charged	25.00
	as Recueils in the bill.	

I will be obliged to you to Send me a general bill with the credits that may know the ballance due to you which I will remit as soon as possible. I hope the money which will become due shortly to the Seminary, in Philadelphia will enable me to pay off any ballance that you may have agst. us, as it is the Surest way I may have to do it, it would be my wish to continue to deal with you but the multiplied disappointments that the distance of the place and the want of opportunities occasioned to us, and also the risk we run continually, makes me fear it is impracticable—but perhaps some other means of corresponding might be devised—I should have many other topics to dwell upon with you, which also made me put off from day to day to write to you, but wishing to profit by an opportunity of sending the letter to Fredericktown as the readiest way to forward it to you. I will defer other Communacations for another time. * * * * *

Y^{r}. Obed^{t}. Hbl^{e} Serv^{t}.

J. D.

REV. J. DUBOIS TO MATHEW CAREY

MOUNT ST. MARY'S SEMINARY December 9th 1811.

MR. MATHEW CAREY.

DEAR SIR:—I have only time to assure you that in a few days I will get two bills drawn in yr favour upon the Mess Coffman and Mrs. Mallon, the amount I cannot ascertain yet, the neglect of the former clerk in keeping the books has forced me to remain much behind hand in the collections and of course in my payments. The new clerk fully capable to manage the business, has been so much employed in preparing the new books that all he could do was to keep up with the accounts since the 1st of September, being obliged to come reside in Emittsburgh untill his house was built here, which he will take possession of this week. After that he will take hold of the old accounts and repair all the blunders of those who preceded him. You never informed me whether you had received the box of books which I sent three months ago to Mr Basil Elder to be Sent back to you. I would be glad also to receive a general bill of all the Stationary you Sent me as one of the invoices was sent without bill & for fear some of the others had been mislead by the other clerks. Be assured that after this year is over there will be more punctuality in the payment of the Seminary.

Yrs in haste respectfully,

J. DUBOIS.

UNPUBLISHED LETTERS.

RT. REV. J. N. NEUMANN, C. SS. R., TO REV. P. REILLY.

J. M. J.

DEAR REVD SIR :—I am very glad that the Wilmington Catholics show so much zeal for the new church. The subscriptions are extremely liberal, and I was almost afraid, that some promised more than what they will be able to contribute. May God bless their good will.

Before you make any contracts, I wish that Y[*our*] R[*everence*] would communicate to the Rt. Rev. Bp. Wood the plan of the intended church. I myself understand too little about building, and the many mistakes made make me extremely fearful when new buildings are to be commenced. You will have to expect most, if not all, from the Catholics in your immediate neighbourhood, and even amongst those it is very hard to raise a second collection, when the first zeal has cooled off.

Some of the Trustees of St. Peter's have been with me last week in reference to $150.00 or thereabout, which they paid with their own notes for grading and curbing round the new church lot. I told them that Y. R. would probably make no difficulty to pay for the above improvement.

I pray to God to bless you both, and remain with sincere esteem.

Rev. P. REILLY.

Yours truly in X^t
+ J. N. Neumann
Bp of Philad^a

RT. REV. JAMES F. WOOD TO REV. P. REILLY

CATHEDRAL PHILADELPHIA.
Feb. 5 1858.

MY DEAR FATHER REILLY :—I received your esteemed favor of the 29th Ult°, and am quite surprised at the brilliant prospects of the new church in Wilmington. It seems to establish the fact that the population really require another church.

I have consulted with Bishop Neumann ; and we both agree that it would be prudent not to incur too great an expense in building, especially in the present disturbed condition of money affairs. A good plain substantial building, which might be enlarged some few years hence,

we think w[d] suffice for the present. An expenditure of ten thousand dollars would be amply sufficient for this object, and as much as it would be expedient to make, especially in a city, which, tho' large and likely still to increase, is already furnished with one church, whose debts are not yet entirely paid. We shall be very happy to see your plans when made out, and to wish you most abundant success in the undertaking.

I am very sincerely
Your ob[t] Servant in Christ,

† JAMES F. WOOD,
Bp. of Antig. & Coad. Phil[a].

RT. REV. JAMES F. WOOD TO REV. P. REILLY

CATHEDRAL PHILA. Ap. 2 1858.

MY DEAR FATHER REILLY: I sent the plans etc. by Adams Express Co. yesterday. Do you think it possible to build so large a Church for ten thousand Dollars?

It will certainly be very cheap at that sum. It would probably be better to contract for putting up the building *so far*, for example to the closing of the roof, and leave other contracts to be made afterwards. This will afford you a resting spell in case the subscriptions should flag, or the cost exceed your expectations. A happy Easter and all good wishes.

Very sincerely. Your ob[t] Servant
+ JAMES F. WOOD.
Bp. of Antig. & Coad.

RT. REV. JAMES WOOD TO REV. P. REILLY

CATHEDRAL PHILA. April 18, 1858

MY DEAR FATHER REILLY: If you think the purchase of the house, mentioned in your letter, desirable, and think you can pay for it, buy it by all means.

The deed may be made out in the name of "R[t]. Rev[d] John N. Neumann" and it may be specified in the deed also that it is intended for a "Pastoral Residence."

In haste yours
very sincerely

+James F. Wood
Bishop of Phila[a]

MICHAEL O'CONNOR TO REV. P. REILLY.

NEW YORK, WEST CHESTER COUNTY, April 22, 1858.

REV. SIR :—I understand you [*are*] about erecting a Church similar to the one I have erected for Father Lewis on Staten Island.

I take the liberty, without having the pleasure of your acquaintance, to give you a little advice. I hope you will take it in the spirit I mean it. The style of church is entirely new in this country. It is called Lombard or arch style. In appearance it is strong and heavy very easy for the mechanics to carry out when they know how. My attention was first called to it by a young man a German by the name of Engelbert a very unassuming man yet a first rate architect. I claim the honor of introducing him to many priests. His style of framing is very simple and cheap yet grand and the most of all to be considered its cheapness without any valleys to collect snow or ice. In fact you can erect a building fifty per cent less in this style than you can Gothic. Father Lewis' Church if Gothic would cost at least $25,000. When he has all done which will be in two or three weeks he will have a very handsome church for $15,000.

Now Sir what I want you to do is come on here to Staten Island, see our church and be satisfied you like it, then go to Engelbert and get a set of plans the cost will be near nothing and I will guarantee to save you $3,000. For be assured the best mechanic in the United States cannot carry it out unless he has a detail drawing and specification.

Sir, I pride myself in being the oldest Catholic builder in the United States. I have built more churches, schools, public buildings than any person living this day. I have retired from nearly all business in consequence of rheumatism. My present job, building the sisters' new home on the banks of the Hudson will be my last job. So you see I have no interest more than seeing a neat Catholic church in your town. I was twice there.

If you come to Staten Island at my home there is always a bed for a priest.

Resp. yours &c.

MICHAEL O'CONNOR.

N. B. You have two young chaps by the name of Brennan at your school. . . . promised me to go two weeks ago. I delayed writing this. Yesterday he sent me word he could [*not?*] go before next month. I mean this to be private if you take notice of what I say well if not—not.

M. O. C.

REV. A. L. HITSELBERGER, S. J., to REV. P. REILLY.

ST. JOSEPH'S COLLEGE FILBERT ST. PHILA.
April 16 1858.

Revd. P. Reilly

REVD DEAR SIR :—To your kind favor which reached me last night, I am sorry I cannot return a reply in accordance with your wishes. Apart from the interesting ceremony, the name of the new church and the applicant would be quite sufficient to determine my acceptance of the office to which you invite me; but my duties, collegiate and clerical, keep me too much occupied to leave my post. I doubt not however, that among the many competent gentlemen to whom you can apply in Phil[a] or in the neighborhood, a worthy substitute may be found.

Accept my thanks for your friendly consideration and good wishes for your happiness.

Very truly yours in Xt.,

A. L. Hitselberger S.J.

REV. EDWARD J. SOURIN, S. J., to REV. P. REILLY.

LOYOLA COLLEGE,
BALT[E] April 18, 1858.

Rev. P. Reilly

REV. AND DEAR SIR :—While I regret to decline, for several reasons, your kind invitation, permit me to congratulate you and many of my old friends, among the Catholics of Wilmington on the prospect of soon having another church in their beautiful city. Most cordially do I wish you, Rev. and Dear Sir, complete success. Engagements for next week, when I must deliver a lecture for our Sunday School and something of the same kind for the first week in May, neither of which discourses are much advanced, will detain me, even if I had not the preparation of the children for Confirmation & First Communion, at the same time, on hand, a duty in itself, as you well know, requiring much and constant attendance.

Please to accept my cordial wishes for your good health, and the speedy completion of such a good work.

Should you soon see Sister Benedicta will you have the kindness to present my most respectful regards.

Best respects & good wishes to Mr Roth and to the Rev. Pastor of St. Peter's—

Very truly and respectfully
your servant in Xt.

Fred. J. Sourin S.J.

Rev. F. Early regrets he cannot come—the serious illness of our Rev. Fathers, and the pressure of some important duties at this moment, leave him no choice. He believes and hopes that you will succeed among the clergy of Phila.

REV. P. E. MORIARTY, O. S. A., to REV. P. REILLY.

LANSINGBURGH, RENSELLAER CO., NEW YORK.
27th April 1858.

Revd DEAR SIR:—Your letter of the 19th Inst. did not reach me till this afternoon. I have been absent from Philadelphia for the past week. Even if I had timely notice I could not enjoy the pleasure of complying with your request. I am engaged in the formation of a branch of our Order in this place. I assure you that if I had due notice, and happened to be free from other necessary duties it would be very gratifying to me to render you my very humble services.

Perhaps I may have a more favorable opportunity to fulfil my wishes and to manifest my sincere respect towards you.

Yours sincerely,

P. E. Moriarty.

EDWARD A. STURMAN TO REV. P. REILLY.

Confidential.

PACKINGTON COLLEGE, PACKINGTON STREET,
LONDON N. GREAT BRITAIN.

DEAR SIR:—Will you kindly let me know if by your influence you can obtain for me diplomas of B. A., M. A., Ph. D., LL. D., D. D., &c.,

for gentlemen who would prove to you their qualifications 1st by writing a suitable petition in Latin. 2nd. by writing their biography in Latin. 3rd. by producing testimonials proving their biography and 4th. by writing a thesis or dissertation (or substituting if authors a copy of their printed work) Those gentlemen who are quite qualified would pay from £8 to £10 each diploma and I could introduce to you 100 candidates yearly which would increase your income from £800 to £1000 yearly. *I* could be responsible for the *money*. Let me have your reply by return of *mail* and oblige

Yours very truly,

EDWARD A. STURMAN,
M. A., Ph. D., LL. D., M. R. C. P., F. S. A., &c.
Principal.

P. S.—If you require it, they may pass an examination in this College you sending me the questions and then approving of their answers.

EDWARD A. STURMAN TO REV. P. REILLY.

Confidential.

Packington College
145 Packington Street
London N
Great Britain

20 Oct. 1869.

MY DEAR SIR :—If you could get me Honorary degrees or ad eundem degrees of either B. A., M. A., LL. D., D. D., &c for gentlemen whom I could recommend as qualified from *any* American or Canadian University or college I would pay £8 for each B. A. or M. A. and £10 for each LL. D., B. D., D. D. diploma. You may rely on my only recommending proper candidates.

Yours very truly
EDWARD ALBERT STURMAN,
M. A., Ph. D., LL. D., F. S. A., M. R. C. P., F. G. I. S.
Principal.

Confidential.

P. S.—If you have any *old* diplomas of St. Mary's College left and will send them to me to give to my friends who are qualified I will pay you well for them. *You* could (leave the name and degree for me to fill in) *sign them* and *date them* yourself the day before or so the College closed.

I should like a B. A., or LL. D., (Amer.) for myself. Will you kindly send me one of St. Mary's College? and one LL. D., *for J. Renny M. A., F. R. S. Z.*

DR. STURMAN M. A., LL. D.
Packington College
Packington St.,
London N
Great Britain

REV. P. REILLY TO THE TRUSTEES OF ST. PETER'S CHURCH, WILMINGTON, DEL.

GENTLEMEN:—I beg leave to submit to your consideration the petition which I presented last April to the gentlemen who then formed the Board of Trustees. I requested them to add a one hundred dollars to my salary. To this I was compelled upon finding myself involved in considerable debt under which I still labour. No person can find matter of surprise at this who will read the letter containing the petition.

Considering the expences I was obliged to incur, the services I rendered the congregation, and the income of the church, I felt that I was greatly entitled to receive the sum asked and that the Trustees would therefore be justified in giving it; considering moreover the willingness, I might say the positive wish, of the pewholders in general, I felt confident that the Trustees were in justice bound to give it.

But the petition was at first rejected or overlooked through some *policy* or other; through that of the times I suppose which teaches the possessor that "he can justly retain what he is not obliged by the law of the land to part with." I will not discuss here the correctness of this worldly maxim. I will simply say that if I was justly entitled to the one hundred dollars, it could not be justly withheld from me.

Towards the close of the year, as I might call it, a resolution was passed proffering the additional sum of fifty dollars for the ensuing year. It was not difficult to perceive that this resolution was suggested and carried by this same speculating principle—the prudential foresight that fifty dollars might thus be *saved*.

The thought never perhaps occurred whether they could with justice be saved. Justice, it would appear, had fled or had been cast aside from the examination of the petition. Did the Board, before coming to this resolution, seriously deliberate on and solve this question: what does *strict* justice require in this case? What is our *positive duty* to do? and could fifty or a hundred dollars be given or retained without the examination of these questions? I think not.

I declined accepting the proffered fifty not because I was satisfied to dispense with all, but because I was, as I then said, in need of and justly entitled to the whole.—

I therefore request you gentlemen to consider now whether or not you should in justice date the grant of the one hundred from the 1st of last April. If any person be surprised at this request I would again suggest to him to remember this self-evident maxim—"If I was justly entitled then to receive the vote, I am now justly entitled to receive the sum which ought to have then been voted." Nothing has since occurred to deprive me of that right. Justice is something substantial. I hope that no gentleman will venture to assert that, as the former Trustees rejected the petition, the question is therefore, at least for the last quarter, settled. One Court of Justice can grant what another denied. A successive congress or parliament can repeal the laws of a preceding session and can enact new ones, if not, tyranny and oppression would become justified by having once received the sanction of law or the vote of the majority of the lawgivers.

The simple question you have now to consider is this: Is it just or unjust, all circumstances being duly considered, to grant the request? For I wish it to be well understood that I am claiming a debt of justice not asking an act of Charity. Is it just or unjust that one hundred dollars be added to my salary from the first of April, or in other words, is the majority of the pew-holders willing or unwilling that it should be added?—if unwilling; I will immediately withdraw my claim, but if willing, is it not manifestly unjust to withhold the sum? There is hardly, I think, any member of the Board who will allege his own individual share in the sum, in justification of his refusal to vote it, or suppose that his own superior wisdom is such as to authorise him not only to dictate to the Congregation at large what they ought to contribute towards the support of their clergyman but actually to control their wishes in that respect.

If any member or members of the Board entertain still any doubt respecting the good will of the majority of the Congregation I will take the pains to remove his or their scruples should these be the only obstacles in the way of justice.

The method I will adopt is this—after Mass on Sunday I will state matters plainly as they rest between us—and then request such of the pew-holders as are in favor of the petition to stop at the school-house and notify their wish to the Trustees—and such as are opposed to it return to their homes as usual and that their silence would be taken for their disapprobation.—It is not my opinion that I will be obliged to have recourse to this measure. It would be very desirable, for several reasons, that it could be dispensed with. I have not however proposed it as a vain threat: I promise nothing but what I intend actually to fulfil.

The language and sentiments of this letter may seem harsh— I acknowledge that they are such; but I must say that I have been actually compelled to give utterance to them. The priest's salary ought to be such as to relieve him from the necessity of appearing mean & beggarly.

I remain gentlemen

Your very obt. Servt.
P. Reilly.

Mr. Jas. McGee &c Trustees of
St. Peter's Church Wilmn. Del.
July 21st 1835

P. S. I paid a bill for sweeping the Church &c and requested several weeks ago to be repaid.—I am at present in need of it—

Mrs. M. Garesche withdraws her claim for services rendered in the Choir.—I think she ought to have her pew free—I told her I would tell the Trustees.

NOTES AND QUERIES.

Notes.

CORRECTION.—The "Patrick Kelly," whose letter, written in 1817, is given on page 230 of these RECORDS, was not the Bishop of Richmond, the bishop not arriving in the U. S. until 1821.

The Rev. E. I. Devitt, S. J., suggests that Patrick Kelly was a trader at Augusta, who thus communicated to Messrs. Gale and Seaton, printers of the *National Intelligencer* of Washington, the death of one of their agents—a "statement," as the writer styles it, needed for the administration of his estate.

ON THE PERIODICALS—*The Shield and the Crusader.*

(From Rt. Rev. Tobias Mullen, bishop of Erie, Pa., to Mr. M. I. J. Griffin.)

ERIE, Apr. 1, 1891

"DEAR SIR:—Previously to 1852 Mr. Hayden Smith, a zealous and intelligent convert, by profession an architect or engineer, had been publishing in Hollidaysburgh a paper called the *Shield*. It was Catholic in tone no one being responsible for its course but Mr. Hayden. That gentleman failed financially in '51, and press and type of the *Shield* became the property of Charlie Hughes, one of his creditors, who offered both to Rev. John Walsh, pastor of Hollidaysburgh, on moderate terms. Rev. H. P. Gallagher, of Loretto, T. McCullagh, of Summit, T. Mullin, of Johnstown & John Walsh, of Hollidaysburgh met at the Summit subsequently to consider Mr. Hughes' offer. It was considered that a Cambria County paper could devote more attention to the advocacy of Religion in that Catholic region than it was possible for the excellent diocesan organ at Pittsburgh to do. So it was decided to accept Mr. Hughes' offer and to start the *Crusader*, with Rev. Thos. McCullagh as editor, the others contributing. It was a four page weekly, the first number being issued January 1, 1852. Father Gallagher, I think, had little to do with the paper after that as he soon left, I believe, for California. Father McCullogh from first to last was the main stay and controlling spirit in the enterprise, which promised to be successful. But it soon appeared that the publisher was not to be relied on, or rather that his assistants were not always on hand, to get out the paper in

time. This difficulty became so serious at last that it was considered advisable to stop the paper and transfer the list of subscribers to the diocesan organ at Pittsburgh. This arrangement was carried out in the latter part of 1853, the last number of the *Crusader* appearing November 24 of that year. It is remarkable that not one of those connected with the paper has preserved a file of it, though I was told some years ago that there were files of it preserved by some of the laity in Cambria County. You might possibly succeed in obtaining a file of it by writing to the Priests of Cambria or Blair County.

"Yours sincerely

"+ T. B. Er."

The Rev. Dr. Gallagher and the Vestrymen of the Catholic Church of Charleston, S. C., 1810.—Declaration and protest, of the Rev. Dr Gallagher against the acts of the vestrymen in 1810, who undertook to deprive him of his place in the vestry.

Admonition.

Published in the church in Charleston on Sunday the 20th January 1811—

Whereas the vestry elected in January 1810—having, during the last year, held many meetings without giving to the pastor of this congregation any notification thereof, and without any consultation with him, respecting the most important concerns of this church, and have adopted rules and regulations essentially connected with religion, without his consent or approbation ; And whereas the first of those rules pretend to enact that the pastor of this congregation shall not have a vote in the vestry, and another rule declares that he shall not even be present at the election of the vestry. Seeing that the proceedings and rules above mentioned, are an infringement of the pastoral right ; an insult to the priesthood ; an usurpation of power in a vestry, repugnant to the principles and discipline of the Catholic Church ; an innovation contrary to the constitution and practice of all other Catholic congregations, and even of this congregation, during twenty years, from its first establishment to the present time ; that they would inevitably be a source of perpetual discord and dissensions, and an occasion of schism; and that they have been already condemned by a communication from our R[t] Rev. Archbishop ; under these circumstances I am in duty bound to declare, that the aforesaid rules are unlawful and invalid ; that the principle they establish is erroneous and schismatical, and after so many repeated admonitions that no true Catholic can any longer with safety of conscience subscribe to or maintain them.

2dly I declare that whenever those false and pernicious principles shall be revoked, and the rights of the pastor of this church duly admit-

ted and acknowledged, I shall be ready to concur with the vestry in establishing all regulations which shall be necessary and useful.

Letter of Archbishop Carroll to the Vestry of the Roman Catholic Church of Charleston.

BALTIMORE, Sep^{r}. 15, 1811.

MESS^{rs}:—I have heard with supprise and concern that your venerable pastor, the Rev. D^{r} Gallagher has for sometime past, suffered great uneasiness on account of extraordinary limitations of his authority, being attempted to be introduced by some members of your body. The pretext for introducing those limitations is founded in a palpable mistake, and if they should be established by an act of the vestry, they would not only be at variance with the discipline universally prevailing in all the Churches in the United States, but prove the most discouraging effect in rendering the provision of clergymen of respectability for the various congregations—a hopeless endeavor. It has been said to be contrary to the usage of our churches, for the pastors thereof to have a seat in the Vestries or Board of Trustees. This most assuredly is not the fact, but quite the contrary, I know not one single instance, in which the pastor or pastors, if more than one, are not ex-officio vestry men or trustees, and the Senior pastor is everywhere President of the Board, D^{r}. Gallagher is furnished with documents to prove this, from Boston, New York and Philadelphia, in this city there are three Boards of Trustees, for the three churches of St. Peter's, St. Patrick and St. John the Evangelist, in all which the pastors preside, and one of the reasons for which his Holiness delayed so long dividing the United States into different dioceses, was to afford time for establishing a uniform rule of ecclesiastical discipline and government. When you gentlemen dispassionately consider this, you certainly will conform to the universal practice, and not place the Church of Charleston, a church of so much hope, and in a station so conspicuous, on a different footing from its sister churches. If any entertain an idea, *that in case your present distinguished pastor should refuse to submit to the contemplated innovations, other clergymen may be procured to take his place, they either deceive themselves or would put me under the necessity of withholding from them my approbation, and the faculties necessary for the lawful exercise of the Sacred Ministry, for what esteem and confidence could I place in a priest who would condescend to become the instrument of subverting the order settled in the diocese, and perhaps of renewing those scenes of insubordination, which have heretofore agitated some of our congregation*, but which by the Divine Goodness are now composed and terminated in so comfortable and edifying an increase of piety and religion? Need I remind you of the eminent services so long performed by D^{r} Gallagher, his exertions in rendering the Catholic profession and wor-

ship respectable, and by his learning, overawing the enemies of our holy faith, in full assurance that those will be received by you in that spirit of peace in which they are written, I shall conclude with the expression of my most sincere wishes and prayer, for your happiness collectively and individually, not only for you but that of all the congregation.

I am with esteem and respect
Gentlemen your obedient Servant
+ JOHN, Archbishop of Baltimore

Additions to Library and Cabinet.

The Bradford History of "Plimoth Plantation." From the original MS. With a report of the proceedings incident to the return of the MS. to Massachusetts. Boston. 1898.

Education and Morality in America. Address before the Phi Beta Kappa Society, University of Pennsylvania, June 15, 1899, by Walter George Smith. Presented by Mr. Walter George Smith.

Fifty Years in Brown County Convent. . . . Cincinnati, 1895. Presented by the Ursuline Sisters.

Ontario Historical Society. Papers and Records. Vol. I. Toronto, 1899. Presented by the Society.

The Story of the 116th Regiment, Pennsylvania Infantry. War of Secession. 1862-1865. By Gen. St. Clair A. Mulholland. Presented by the Author.

The Tiernan Family in Maryland. . . . Chas. B. Tiernan, Baltimore, 1898. Presented by the Author.

Collections of the Connecticut Historical Society. Vol. VII. Presented by the Society.

A Compilation of the Messages and Papers of the Presidents. 1789–1897. . . . By James D. Richardson. Nine Vols. Presented by Hon. Wm. McAleer.

Life of Catharine Tegawitha. By Rev. F. X. Charlevoix.

Sketch of the Settlement of Ephrata. By D. R. Hertz.

Religion in Society. By Rt. Rev. John Hughes. New York, 1850.

Number of other volumes, church calendars, etc. Presented by F. Y. D.

Catalogues of St. Mary's Institute, Dayton, O. 1886–1898. Presented by the Institution.

Annual report of Carney Hospital, S. Boston, Mass. Presented by the Managers.

Catalogue of St. Bede's College, Peru, Ill. 1898–99. Presented by the College.

Catalogue of St. Charles' College, Ellicott, Md. 1898-99. Presented by the College.

Catalogue of St. Joseph's College, Philadelphia. 1898–1899. Presented by Rev. M. P. Hill, S. J.

Catalogue of the Nazareth Academy, Nazareth, Mich. Presented by the Sisters.

Spectacles worn by Rev. Charles Nerinckx, missionary in Kentucky.

Crucifix given to the Indians by Rev. Father De Smet, S. J., found among them by Rt. Rev. Bishop Marty.

Key of the house of Christian David, Columbia, Pa., in which Mass was said before 1826, the first church in Columbia not having been built until 1828. Presented by F. X. Reuss.

A Ciborium. Presented by Rev. F. X. Wastl.

Biblia Sacra, ober die ganze Heil. Scrift, . . . Nurnberg, 1782.

Das Grosse Leben Christi . . . Rev. Martin Von Cochem, . . . Maynz, 1758. Presented by Rev. Jas. P. Turner.

Of Interest to Our Members.

A PRIZE TO THE PAROCHIAL SCHOOLS OF PHILADELPHIA FOR BEST HISTORICAL PAPER.—An annual prize of $25 has been offered by a member of our Society for the best essay on some subject within the realm of American Catholic History, to be competed for by the parochial schools of the Archdiocese of Philadelphia. The donor of this prize desires his name to be withheld from publication, otherwise, we would be glad to announce his name and give him credit for this admirable innovation for the attainment of the objects of our Society. It would be very gratifying if the friends of our movement in other dioceses would offer similar prizes to be applicable in their respective dioceses. Interesting the youth of the country in the history of our Church is a very practical way of guaranteeing the future success of our undertaking. The following are the rules adopted by the Executive Board for awarding the prize:

I.—The prize shall be given annually as long as the Donor shall see fit, and shall consist of a cash sum of twenty-five dollars together with a Certificate of Merit, the Society to bear all incidental expenses.

II.—In the "Records" published by the Society, honorable mention shall be made of such papers as the Committee on Award may recommend.

III.—The prize shall be competed for by the pupils in the highest class of each Parochial School of the diocese of Philadelphia.

IV.—The essay must deal with some matter of interest to American Catholic history, the selection of the subject being left to the option of each competitor.

V.—The minimum and maximum limits of the Essay shall be respectively one thousand and five thousand words.

VI.—The papers must be sent to the Secretary of the Society and must be in his hands not later than the 25th of March of each year.

VII.—The papers shall be submitted each year to the Committee on Historical Research acting as a Committee on Award, for determination of the successful candidate.

A PRIZE TO CATHOLIC COLLEGES AND ACADEMIES.—The institution of an annual prize for the parochial schools of the Archdiocese of Philadelphia, has suggested the idea of a larger prize for Catholic colleges and academies throughout the entire country. We would be glad to have some friend of our Society offer an annual prize of $100 or some such sum for the best historical paper on any subject within the realm of Catholic American history to be competed for by any member of a graduating class in any Catholic college or academy in the United States. This would be an excellent way of stimulating Catholic talent in the field of Catholic history, and would be, no doubt, the means of bringing to light many important Catholic historical documents. It would give a practical turn to the literary efforts of some of the young graduates, and would in the end contribute largely to the writing of the history of the Church.

FATHER JORDAN, S. J.—The late much lamented Rev. P. A. Jordan, S. J., although never a member of our Society, was practically one of the founders of it as he signed the call for the meeting for organization. He was always deeply interested in the Society's work and encouraged it on every possible occasion. The Society, both as an organization and in many of its individual members, deeply feels the loss of Father Jordan. He not only gave encouragement to original investigators in the line of Catholic history but showed a good example by his own researches into local Catholic history in Philadelphia. He was one of the best posted men in local Catholic history in our midst.



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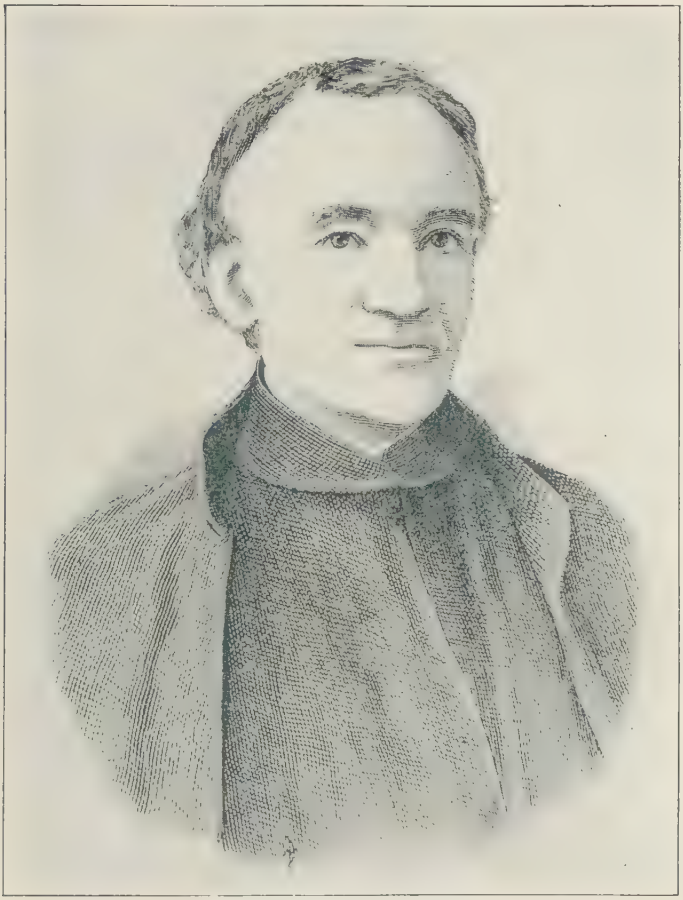
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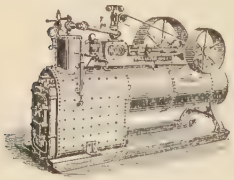
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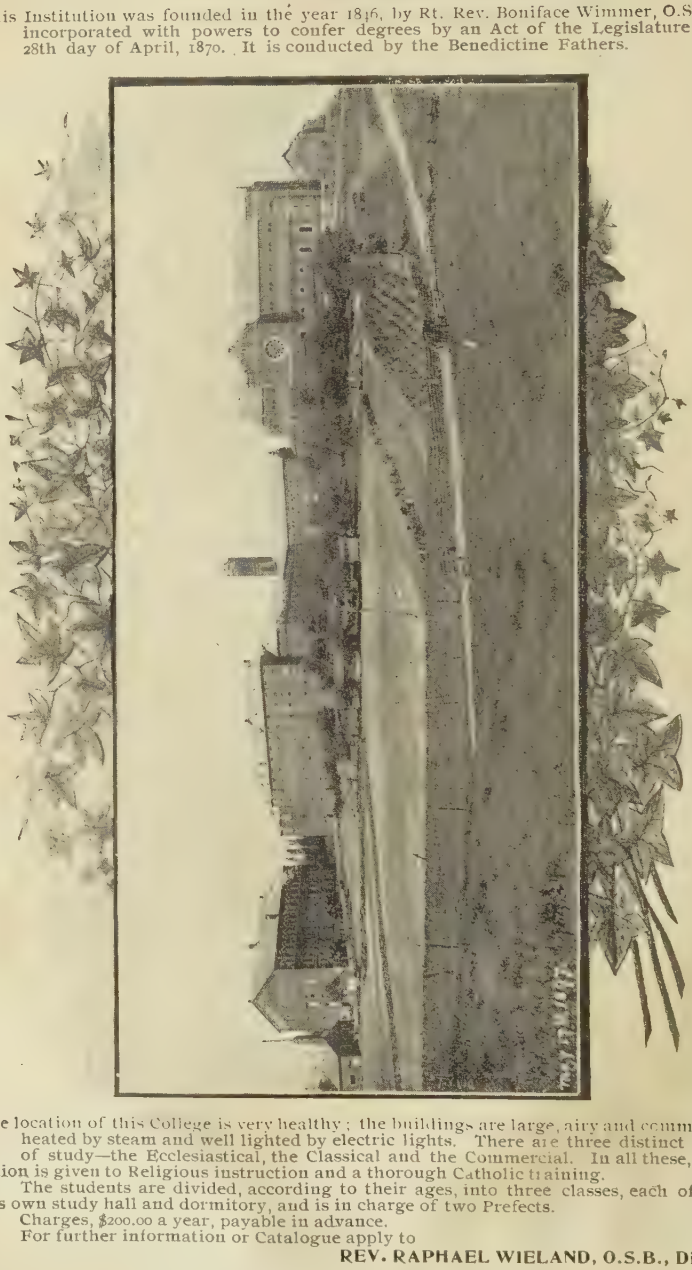
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1766–1842.

Continued.

BY LAWRENCE F. FLICK, M.D.

From the end of 1808 until the time of O'Conway's death in 1842, considerable light is thrown upon his life by the letters of his children many of which have been preserved. Unfortunately very few of O'Conway's own letters have come down to us. The few that are among his papers are perfect models of epistolary art. They are written in the finest diction and they breathe a noble spirit throughout, showing at the same time broadness of mind, culture and refinement. Most of them have already been published in the life of Cecelia. From data contained in those letters and from facts revealed in Mother Seton's letters it would appear that the first ten or twelve years of Mr. O'Conway's life in Philadelphia after his return from Havana measured the epoch of his greatest worldly prosperity. During this time he had an income from his official position as interpreter and besides earned considerable money by teaching, writing and translating. But even during his greatest prosperity he was a poor man. His generous heart could always outrun his willing head and arm. On June 5, 1811, Mother Seton writes him:

"I must go back a long way to tell you the mingled feelings of love and sorrow with which I rec.d the dear picture which Mr. Hughes says he saw you pay down two hundred dollars for but it was to our adored and that is enough for you. Our good sisters are very proud of their possession . . . and it makes our humble chapel look really like a chapel."

In another letter written sometime later she says:

"courage and patience my brother and prudence too, I grieve to see the promise of another picture"

This promise was to Rev. Mr. Dubois as indicated in Mr. O'Conway's letter to his wife while the latter was on a trip to Emmittsburg :

"Tell the most worthy and Rev.d gentleman M. Dubois that I most humbly beg his pardon for not having done myself the honour of writing to him, that if it be possible to atone for this apparent neglect, I shall penitently endeavor to do so. That before many months elapse I hope God willing to make him a compliment of a painting of the crucifixion of our Blessed Redeemer equal in size and better executed than that at the Church of the Holy Trinity ; and with respect to the mould for the bread for consecration I shall lose no time in having it completed, and that I salute him with profound and humble respect."

Even in his most prosperous times he was apparently living from hand to mouth and struggling to keep out of debt. In the same letter to his wife from which I have just quoted he writes :

"I hope to send you the twenty-five dollars after tomorrow. I have not seen Mr. Sarmiento yet, but shall try to meet him tomorrow ; if he should not be in town I can ask as much from . . . [*illegible*] for whom I am translating the book. I have made good progress with it. I am free from the pain in my breast, and sincerely declare that I never had better health. For your encouragement I can tell you that if my business continue as it promises to do, and if heaven spares me, I shall in less than six months not only be out of debt but also capable of . . . . [*words scratched out*] and perhaps of taking up my abode near Mount Carmel at Emmittsburg."

How he must have sighed for that blessed rest under such holy environments where he could devote himself to his studies and his God !

It was probably sometime during the first few years of his family's residence in Philadelphia after their return from Havana that O'Conway had the great happiness of being reunited with his mother and probably also his brother. It will be remembered that while in New Orleans he made strenuous efforts to reunite his family. At what time he succeeded in bringing his mother over from Ireland I have not been able to learn ; but it is very probable that she joined him soon after his return to Philadelphia, in 1798. The first documentary reference that we have to her is in Cecelia's letter home in May, 1809. No mention is made anywhere of the father,

hence it is not likely that he came over. The brother John, concerning whose faith O'Conway was so much concerned in New Orleans, probably also came to Philadelphia and brought with him ample justification of his brother's anxiety. Cecelia in her letter of May 14, 1809, writes to her parents :

"I hope nothing has taken place between uncle and the family. Where has he gone Mamma and how has he left poor . . . Oh I hope they may keep in peace with each other."

The person referred to here, and whose name is erased is probably Margaret Conway, the wife of the uncle. In the old records of St. Joseph's church, Philadelphia, is the following entry :

"April 20, 1808, baptized conditionally by Rev. M. Egan, an adult, Margaret Conway, aged about 25 years, having joined the church. Cecelia Conway sponsor."

On the back of a letter from Mother Seton is a memorandum in Mr. O'Conway's hand writing "Brother John sails June 18, Sunday." The date of the letter is June 6, 1811.

Sometime in the latter part of 1811, or in the beginning of 1812, a further thinning out of the home circle took place in the O'Conway family by the exodus from home of the two oldest sons, the young doctor, Joseph, and Mathias Santiago, or James, as he was familiarly called. Joseph was now about twenty-three years of age, and James was about twenty-one. They were well educated young men and apparently well trained in morals and religion. One would naturally suppose that young men of their caliber and character would have had at that time, every inducement to remain in Philadelphia, but, whether because they inherited the "romantic disposition" of their father or because they saw no future for them where they were, they decided to the apparent dismay of their family to seek their fortunes in the Spanish-speaking countries of America. Both were Spanish-born subjects, having first seen the light in New Orleans, when that city was under Spanish dominion, and it may be that the glamor of Spanish valor and chivalry, at its setting, as it shone down the vista of time, lured them on. We first hear from them, after their departure from home, at Caracas, Venezuela, where they had enlisted as

patriots in the cause of freedom. "We have more favorable accounts from Caracas, but no letter yet," writes the father to Cecelia, on June 3, 1812. "We hope everything good and are encouraged." Sad was the news, however, which came a few months later. In a letter dated July 11, 1812, Joseph writes:

"My dear papa, your sweet letters were sent to me at Victoria about the 19th of last month just as I returned from an important and ever memorable battle to me, afflicted and worn down with a disease called the maldita, nearly allied to the leprosy. The reasons for my afflictions shall be related hereafter.

"You seem to be much pleased with the idea of coming to this country, and you say hundreds will be much obliged to me, if I would give them satisfactory accounts of it. O Great God! Would to Heaven it were in my power. This place was not very encouraging at first; but now, Oh what a change! What poor prospects for strangers! What a wretched situation is it now in! Earthquakes, war, famine, and everything that can afflict human nature, is become the property of the people here. But to inform you in a narrow compass of the origin of all our miseries, shall be my object now. Doubtless you must have read or heard of the tremendous earthquake, that occurred here in March last. At about seven minutes past four o'clock, in the afternoon of Holy Thursday, when every necessary preparation was making for the celebration of that and Good Friday; when every church was artfully decorated; every clergyman vested in the habit of his order; when thousands dressed in their best clothes crowding in the streets, eagerly awaiting the grand procession of each church, the ladies with their golden pendants and long platted hair hastening to the Sanctuary; and I am unhappy to say when cockfighting and every other vicious amusement was carried on by others: the earth begins to groan hideously, rolls like a ship in a storm, as if sickened with its own burden; the magnificent temples are dashed in a moment to the ground, covering all within them. One house falls on the top of another crushing and burying all within their reach. After this direful wreck of matter, the heart is chilled with inexpressible horror at sight of mangled bodies of the dying and wounded crying in the most lamentable tones for succour, but no person is to be found to help them; all who have escaped destruction fly from the city. Everywhere are to be seen bodies of the living and the dead, buried some up to the middle and others up to their necks; some prostrated with their heads smashed as flat as a plate. Here some lying flat on their backs, there some extended on their faces, with no signs of bodily injury, who must have been struck dead with fear and horror. Hundreds have perished in places from whence they could not extricate themselves, being starved to death. Many were

taken out two or three days after the calamity, nearly dead. One church in particular, buried five hundred victims beneath its ruins. Many streets are so heaped up with the rubbish of demolished houses as to exclude the possibility of passing. The loss of souls in this city alone is calculated to be ten thousand. Oh what anguish must one endure to behold parents looking for their children, children for their parents; sisters for their brothers; brothers for their sisters; but alas they are no more to be seen. O ever lamentable day! O day of God's judgment! I shall never forget you. The next day, all the dead bodies that could be found were immediately burnt without distinction of character or sex. The heaps of burnt bones still remain at the corners of the different streets, as a woeful testimony of that calamitous day and although all this precaution was taken, yet the stench of the undiscovered bodies has been insupportable for many weeks. That sad catastrophy occasioned many of the antirevolutionists to exclaim in public that heaven had taken vengeance because the people were unfaithful to the king, and permitted strangers to come amongst them. Such was the language of the royalists, who, had they not been arrested by the hand of the law, would have worked up the people to the assasination of the foreigners. Be content, my dear father, in your happy country, where abundance and true liberty and peace are enjoyed in their full extent, where all equally possess the fruits of their labour.

"The present seat of war is at Victoria, a town about fifty-four miles from this city, once called Caracas. Miranda is at the head of all the forces on our side. We expect to have a general battle with the enemy, who is now about twenty one miles from us, and hitherto has been generally beaten. You know dear father, that when James and I left you, you expected we should never see you again, that we were going to a country not yet settled; that if we could not acquire a living in civil society, we would be compelled to have recourse to the army; this we were necessitated to do at last, not being able to procure subsistence otherwise. We concluded then to offer our services to the republican army, they were accepted. On Saturday, the second of May last, James was appointed lieutenant in the Barlovento regiment, commanded by Colonel Rivas; and I received the appointment of surgeon. On Thursday the eleventh of June we were attacked by the enemy at nine o'clock in the morning, when my poor brother James was ordered to advance at the head of the van guard, our troops being attacked in front and rear by the enemy. Three hundred of the best troops of Spain encountered us; here twenty five Frenchmen and a few natives were to oppose those furious veterans, who unlike soldiers commenced a heavy fire from behind the trees. Here my heroic brother advanced with sword in hand, and threw himself into the thickest of those ruffian-mercenaries, crying aloud 'Viva la libertad.' Here he singly encountered the tremendous fire of three hundred muskets, pouring in on all

sides. Here he dropped never more to rise, having received a ball in the head, he expired without pain, lamented by all persons as a hero of the first grade. He lies buried near the ground where he fell, never more to see his brother. Oh what are my feelings? I cannot express them; but dear parents it is in vain to weep, he is irrevocably gone, gone to heaven, where I know God has received him into his bosom of mercy, yes, my dear papa, our poor James is gone, and gone like a man; he died a hero, encompassed with laurels of unfading green. This country must ever keep alive his memory with gratefulness. He bled for its emancipation, he bled for its glorious success and final happiness. The night before his death (these are new and heartrending words to me) he was joyously singing songs of liberty with several others and myself and unusually pleasant and little did I think that was the last night two fond brothers were to meet and meet no more. That Joseph was the next day to behold his dead brother lying cold with eyes closed forever, and lips no more to utter liberty he so much cherished in his soul. Ah dear parents, dear sisters and brothers, you drop a tear for him loved so much, but do not be inconsolable, it is in vain to mourn for he cannot be relieved by it, nor will you gain the good will of Him who guides us all by His Son's saving blood."

How like a thunderbolt from a clear sky this news must have come to the father. It crushed him. Cecelia in a sweet spirit of Christianity tries to console him and the family. she writes,

"Beloved parents

"why are you so silent, surely your hearts are not buried in melancholy on the departure of your beloved James. Raise with courage christian souls don't let nature conquer, let our Lord receive this first sacrifice from you as from faithful souls who will prove their fidelity in the hour of trial, behold the first trial he has sent us and let it be to us as a warning to be ready. Yes beloved parents soon—soon another may follow, God knows who, I am trying to be ready for the melancholy news when God may please to send. The wound James's death has made in my heart will long remain; may it be a help to his precious soul. The separation will be short, why then regret? life is like a dream and time but a moment compared to eternity. Oh, ye dear and beloved objects of my heart raise your eyes towards our happy home let your sorrows ascend before you with the reward [*which*] will there await your arrival."

About this time there was a serious misunderstanding between the trustees of St. Mary's church in Philadelphia and Bishop Egan; and it was Mr. O'Conway's good fortune to be the chief instrument in restoring harmony. As a cap-sheaf of

a stack of unpleasantnesses between the trustees and the bishop the trustees cut down the bishop's salary. This climax came in May, 1813. O'Conway had been elected a trustee for this year and was counted upon as an opponent of the bishop. His opposition to the bishop was no doubt taken for granted because of his well known friendship and admiration for the Fathers Harold, between whom and the bishop there was likewise some misunderstanding. For awhile O'Conway apparently sided with the opponents of the bishop, being actuated by a desire to see justice done to the Fathers Harold. He was not long however in discovering the absurdity of his position and he then became an ardent advocate for submission to proper authority. Among his papers there is preserved a circular and a preamble and resolution, in his handwriting, which he apparently presented to the trustees. The circular reads as follows :

" After mature deliberation I have determined no longer to persevere in withholding from the Right Rev. Bishop and his Rev. coadjutors the salary which had been contracted previous to my election as a member of your Board. The same opinions I held from the commencement of the unhappy differences which have taken place, I still hold : I deplore the resignation of our most worthy pastors Messrs. Harold. I deprecate the conduct of their persecutors. You must know I have on two different occasions refused to become a candidate for the trusteeship. It was unknown to me that my name was placed on the ticket, for I was already appointed as a member of the committee of vigilance at the election. The n[*ight*] you proposed the reduction of the Bishop's salary [*I*] decidedly opposed it. You carried your measure reducing it to twelve or 14000 Drs [*evidently a mistake for 1400 Drs*]. The following evening wh[*en*] about to proceed to the committee room, you suddenly suggested the inexpediency of half measure, it was doing nothing, we must reduce the sal.[*ary*] so as to make the B.[*ishop*] feel it &&, that if we divided now it would [*be*] the greatest triumph to the adversaries of Messrs. Harold. This alone influenced me. The resolution establishing the salary at 800 Drs. pa[*ssed*]. It has had a trial, without producing any good effect : it on the contrary kept up division. It has encouraged the [*members*] to withdraw from the church, to keep their pews still locked, to [*dis*]respect their lawful Bishop and pastors, to withhold the miser[*ly*] cent from the collections, to laugh at the trustees, to frustrate the preaching of the Gospel, and finally to banish the pastors from church and deprive the well disposed of the sacraments, without promoting or pointing toward the restoration of our late worthy pastors.

Does persevering opposition to our chief pastor constitute the communion of Saints? Is our church government a hierarchy or a democracy? Are the prelates and clergy of Divine or human appointment? If of divine, respect and obey; if human, act like Independents and Lutherans. Your prelates have not been consecrated by you, nor your clergy by your ordination. They have been placed here without your consent, and why consult you when they are to be removed? Your sole right consists merely in petition; of this you have availed yourself without effect; can you without contumacy proceed any further? What sort of church is that where clergy and congregation live at variance? Is it I repeat the communion of Saints? No it is the disunion of haughty spirits who wish to rule over their lawful pastors."

The preamble and resolution read thus:

"Every sincere member of the Catholic Church witnessing the actual discord which prevails between the pastors and majority of our congregation, cannot but feel the most poignant sentiments of regret more especially as there does not appear the slightest effort on either side towards reconciliation. How long is this to endure? How long are pastors and flock to be ruled by adverse interests? Can perseverance in the present measures be either pleasing or beneficial to our most worthy and beloved pastors Messrs. Harold? Is it not evident to every person of common sense, that when measures adopted for any particular purpose, fail in their effect, they ought to be discontinued? But is it not undeniable, that if the same measures on the contrary produce a bad effect-it would be folly not to abandon them? Are discord, jealousy, opposition characteristics of Catholicity? Have laymen a right to assume undue authority and dictate to their chief pastor, in matters purely spiritual? Does not every Catholic know that prelates, clergymen are neither consecrated nor ordained by authority of laymen? Are not Holy Orders of Divine appointment? Why then coer[*ce our*] lawful and venerable Bishop to keep this or that pastor? Is the Catholic Church to endure coercion from its children? Can any Catholic say he is prepared to die whilst he withholds from his pastors the means of decent subsistence? Seeing therefore that the measures adopted fail in the desired effect and only tend to promote division and ill will:

"Resolved; that the resolution reducing the Right Rev'd Bishop's salary be immediately repealed, and that he be allowed the full amount of his former salary with all arrears if any"

Besides Mr. O'Conway Mr. Timothy Desmond had come over to the side of the bishop. Nothing was accomplished at first, but finally in the early part of 1814 the trustees voted to restore the salary of the bishop for the time being at least. Unfortunately the trouble did not end here, but eventually culminated in the Hogan scandal and a schism in the church.

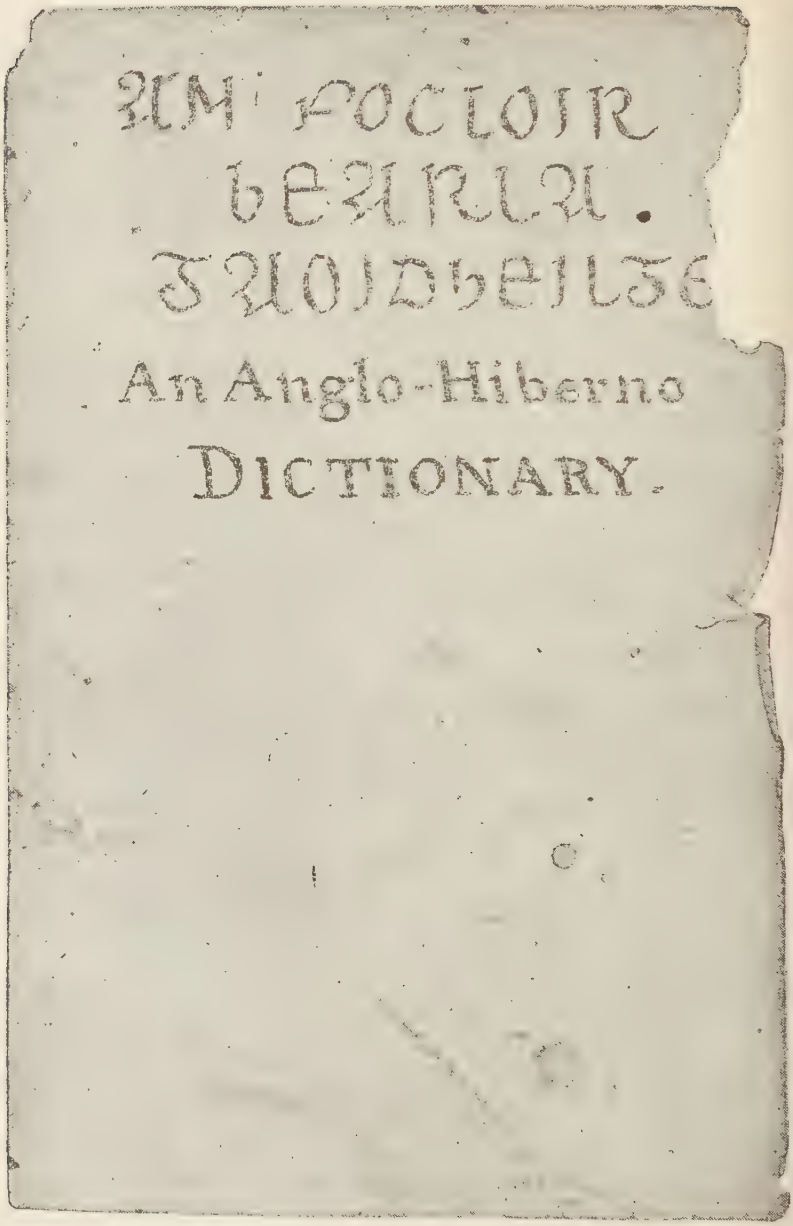
Had O'Conway's sensible words been taken to heart that blot upon the history of the church might have been averted.

O'Conway, in all probability, began his great life work about this time, namely his work on philology and his Irish English Dictionary. The earliest and one of the few references to this work among his letters or the letters of his children is contained in a letter to Cecelia dated June 3, 1812 :

"I send you by Mr. Hughes one volume of the Spanish dictionary,* as it is all I have. I send you also a half finished sheet exhibiting the variations of the verbs. By it you may observe how one radix or root shoots forth sixty-five branches of a signification different from each other. If I had time sufficient I would finish it, but as I have not your ingenuity will angle for the application of each termination of the radix. I am preparing a complete scale of this kind for each of the learned, and modern languages. One sheet of this kind, at a glance, will display twenty five thousand words in each language. A lengthy attempt of this kind has been made by grammarians of different Nations; but not with the thousandth part of the success I have attained to."

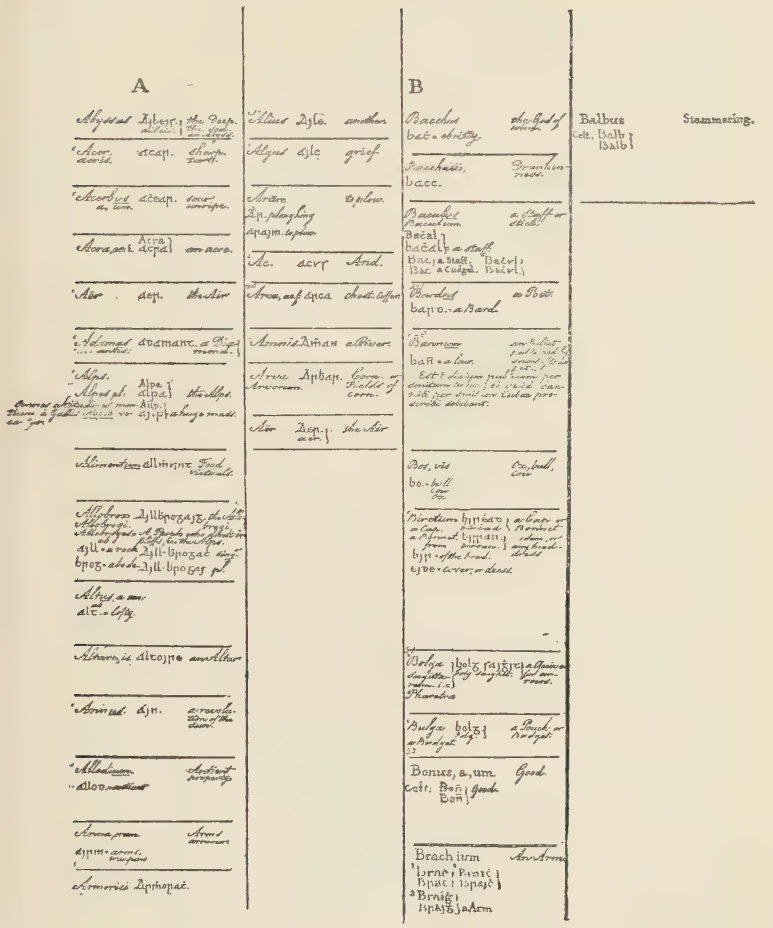
About the Irish Dictionary very few references have come down to us. That he worked long and patiently at it however is attested to by the bulkiness of the manuscript. The manual labor of writing it, in itself, must have taken the greater portion of the latter part of his life. It is singular that no mention is made by him of such engrossing occupation. That he had some conception of the magnitude of his task and that he placed some value upon the results of his labors is born testimony to by his dying request to his family under no circumstances to permit the manuscript to be destroyed or to fall into the hands of persons incompetent to judge its worth. There is a tradition in the family that he himself, during his lifetime, tried to find a publisher for it, but that no printer would undertake the task because of the cost of publication. Mathew Carey is said, at one time, to have considered the matter of publishing it. After Mr. O'Conway's death the heirs tried to interest the Smithsonian Institute in it

* There is a manuscript of a Spanish dictionary prepared by O'Conway among the O'Conway papers in the archives of the AMERICAN CATHOLIC HISTORICAL SOCIETY. Whether it was ever published I have been unable to determine. It may be that the dictionary here referred to was O'Conway's.



Fac-simile of title page of Irish-English dictionary. Exact size.

and with this end in view corresponded with a number of prominent people, but nothing came of the effort.



Sample of duo page. Reduced to one-fourth of the size of the original.

The work on philology and the Irish Dictionary are in a sense linked together, and it looks as though the work on philology was intended to be a sort of introductory volume to the dictionary. Whatever plan the author may have had the work was evidently laid out on a most gigantic scale. The

Aback: adv.
Back, Aft. Bakwards.
Behind.

Abrich adv. (Naut)
Sayl. d.
The condition of the sails of Ship, posted back against the Mast.

Angl. Abaftan. = Aft or Behind.
Sax. } Æftan. Æft,

Hib. } Gríomh.
Phœn. } Gníoin.
Ex. NB Uradhail do gnídh thear ó.
nó Iradhail do Gníoteap ó
thoiach go deire loinge.
toiaċ go deire loinge.

Span. Env Facha. Ponerse en facha. To take the sails aback.
Port. Para traz.
Ital. Addietro. Dopo. Ad di dietro. Dietro.
In dietro.
Fr. Derrière. Par derrière.
Dan. Sebaeck. Tilbage.

Lat. Puppis

Abaft.

Abaft. } (Naut) the part of a Vessel between the mainmast and the stern.
Aft.

Angl. } Abaftan. Æftan. The hinder part of a ship.
Sax. }

Hib. } Air aid. or Aip aip.
Phœn. } Aip aip. Deiriúdh luinge.

Span. A popa. En popa. De popa. Detrás.
Ex. Detrás del palo mayor. = Abaft the main mast.

Port. A ro. Em popa.
Ex. a ro do mastro real. = Abaft the main mast.

Ital. Dietro. In poppa.
Ex. Dietro del albero maestro. = Abaft the main mast.

Fr. Poupe. f. Arrière. En arrière.
Exx. En arrière du grand mât. = Abaft the main mast.

Teut. } Hinter. Hinten im schiff.
Germ. }
Ex. Hinter dem grossten mast. = Abaft the main mast.

Lat. Puppis, postis, ostium navis pars.
à Tergo. a puppi, aut puppim versus.
Ex. Prora et puppis. = Fore and Aft.

to Abandon.

to Abandon, v.a. abandoning, abandoned. Part. pasty
to cast off one.
to forsake.
to relinquish.
to leave

Hebr. שלח.

Hib. } Do tréigeann. Ag treigeann.
Phœn. } Do tpéigean. Ag tpéigean.
Tréigthe } = abandoned.
tpéigte.
Ex. Cur suas an uile dhochuid. }
cup yuap an uile Docuiſ. }
To abandon all hope.
Ex. Tréigeann an uile dhochuid. }
Tpéigean an uile Docuiſ. }
To relinquish all hope.

Gr. Ἀπολείπω. ἀποπέμπω. ἀποδιαπέμπομαι.
ἀπὸ = ἀ, dis = from
λείπω = linquo = I leave.

Lat. Derelinquere. Amandare.
à Deserto,
linquere. = to leave.
Pro
derelicto habere.
Pedisequus, unde Derelictus et delictus.
Depicere.

Span. Abandonar. Desamparar.
Ital. Abandonare.

Fr. = Abandonner i.e. à Bannir = to banish out, Donner to give.
the Lat. Bannum = a Ban or Edict
from
Edictum, publicum per omnium tubas prodoriti delebant (Festo Aldecato.)

Port. Abandonar. Desemparar. Deixar.

Teut. } Ver lassen.
Germ. }
For, quasi Verè omnino = altogether
Lassen = relinquere = to relinquish.

Belg. Ver-laeten.

Sample of quarto page. Reduced to one-third of the size of the original.

English. *derived from* the Irish

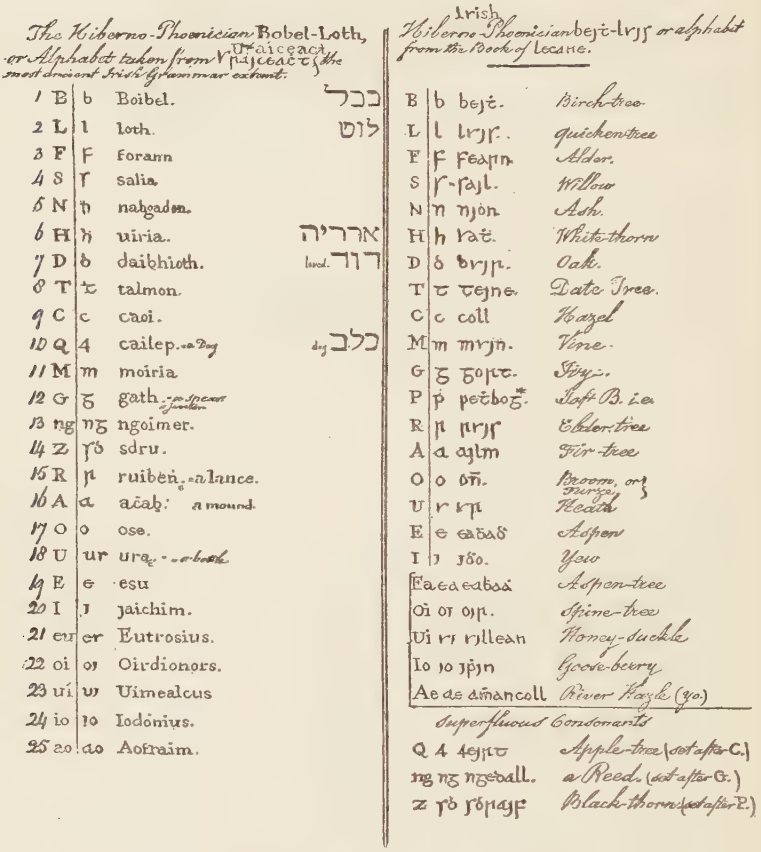
Acre.

Bog
Border
Brock
Ebriety
Faltry
Scud
Sober

Acre	= Acra. / Acpa.	a Village
		Irish Boaile. / = Baile.
Brock.	brock / bpoc. hence the Sax. Bpoc. a Badger.	Villa ae. f. Pagus. Vicus Lat. Vicus, ci, m. a street. Vicus rusticus. = a Village
Bog. soft, watery ground.	Boa. / boz. / = Soft. subintelligitur soil, Ground.	Gr. Κώμη
		Fr. Village
Border, the end, fringe, edge or brinck of any thing.	Bord. / bopd. / Lat. Ora. = Rand, Verge, Edge, Shore, Coast, Land. / = Edge or verge. hence the Fr.. Bord Span.. Borda Port. Borda.	Hebr. פרזון
		Ital.
		Port = Aldea. f.
Ebriety Drunkenness, intoxication Lat. = Ebrietas, atis. Fr. = Ebriété Ital.	e / e / sort of breith / bpeiṫ / = sense reason wit, or judgment.	
Sober	so. / so. / = sound breith / bpeiṫ / in sense, reason, or judgment.	
Palfrey a horse of state, for a lady of the Court.	Peall / peall / = a Horse ri. / ṛi. / = of the king.	
to Scud. to fly through the water, as do the Ships does.	Scùd / ṡcṫ̀d. / = a Ship	

Sample of legal-cap-size page. Reduced one-half.

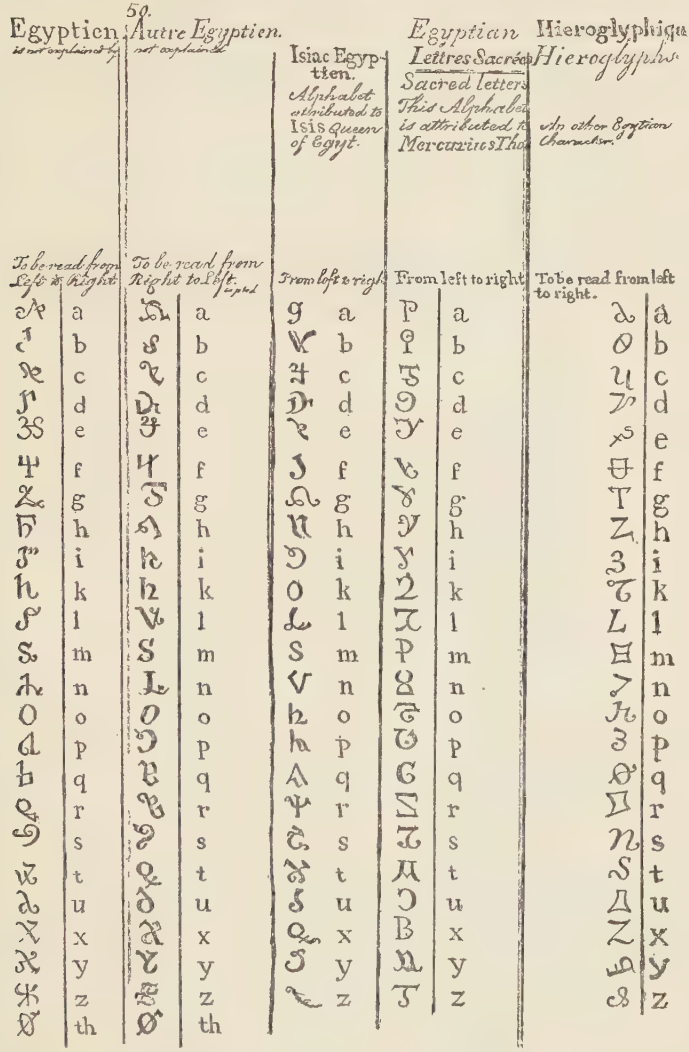
philological part is written on duo, quarto and legal-cap size sheets of paper. Of the half sheets there are about forty or fifty and of the quartos there are about five hundred. On the half sheets are given the words in the various modern and some of the ancient languages which are derived from Irish



Sample of alphabets. Reduced one-half.

roots. On the quarto sheets are entered corresponding words of some fifteen or twenty different languages, with examples illustrating the use of the Irish word where an Irish word is given. The purpose in these sheets seems to be to show the relation of forms of words in different languages to one

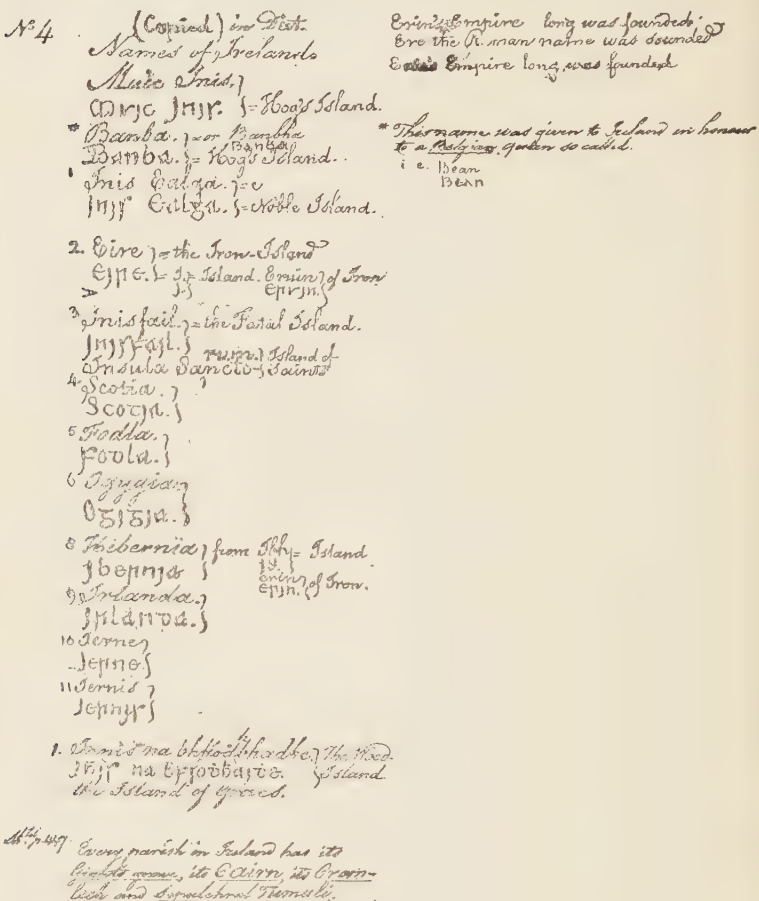
another. Only a small percentage of these sheets seem to have been completed, as in the majority of them words from



Sample of alphabets. Reduced one-half

one language or another, and sometimes from quite a number, have not been entered. About twenty-five per cent. of the

sheets have the Irish word entered. On the legal-cap size sheets are entered the alphabets of about one hundred different languages and "a list of classic words retraced to the Celto-



Sample of legal-cap-size page. Reduced one-half.

Hibernian, alphabetically arranged." Of these there are probably three to four hundred sheets. The alphabets are written in most beautiful penmanship. Some idea may be

formed as to what the author attempts to accomplish in these sheets from a statement in his handwriting on one of the sheets which reads :

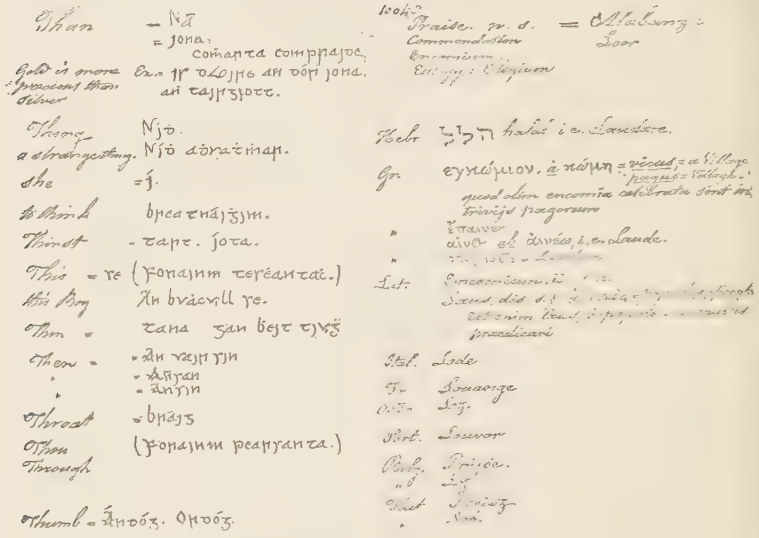
"Let the learned admirer of the Colossus of literature, look into my sheets of English derived from the Irish, and it will be seen that not only 6 words are derived from it but also the whole body of the English language ; moreover that the ancient name of every country, mountain, city, lake, river and people is absolutely Irish ; and should this name hurt your delicacy say Celtic—note the Irish is your Celtic—Gaulic, Gallic Gaelic."

Much interesting information concerning the origin of language is scattered through these sheets. A unique observation reads as follows :

"Several Northern Nations made use of the Runic characters, sometimes denominated Scythian, Gothic, Icelandish, Danish. Several explanations have been given of the word Runic, but its etymology has not been ascertained. So say the learned ; but if they had thought of seeking the word in the Irish lexicon, they would find the etymon, Run —a secret, mystery. Run. Had Olaus Wormius known that Run is the common word in old Celtic or Irish, signifying secret or mystery, it would have saved him the labor of the long desertation in the beginning of his work De Literatura Runica, to account for the etymon of the word Runa, which was a mysterious or Hieroglyphic manner of writing used by the Gothic pagan priests, as he observes in another place. Tacitus remarking that the Germans knew no literature, uses the terms of Secreta Literarum, and in the same manner the Germans, having afterwards learned the use of letters, called their alphabet by the appellative of Runae from the Cimbric and Gothic word Runa, a secret, and in the plural Runuibb. For example Ro Bhi se I Runuibb an Righ. i. e. He was one of the king's Privy council. Insim run duit. I tell you a secret. An bhil Run agad nir? Have you a secret knowledge of the matter? Run agus faisneis. Private and manifest knowledge of a thing."

The Irish-English Dictionary, as the dictionary part of the work is entitled, is written on two kinds of paper, one a small piece about two or three inches in dimension and the other a somewhat larger piece about four by eight inches. These bits of paper are arranged alphabetically and are tied up in bundles. Of the smaller bundles there are about one hundred and sixty, and each bundle contains about two hundred slips roughly estimated, some containing many more than this number and some not so many, making a total of about thirty-

two thousand small slips. Counting the Irish words in a few of these bundles at random gave an average of about forty Irish words to the bundle; and a calculation based upon this rough estimate would give about sixty-four hundred Irish words in this part of the dictionary. Of the larger pieces of paper there are in the neighborhood of one hundred and fifty bundles, and each bundle averages about one hundred and thirty slips. A count of the Irish words in a few bundles



Sample of large slips of English-Irish dictionary. Two pages, parallel one to the other. Reduced one-half.

gives an average of about fifty Irish words to the bundle; and a calculation based upon this count gives about seventy-five hundred Irish words for the larger slips. In the entire dictionary, according to this very inaccurate estimate there would be in the neighborhood of fourteen thousand Irish words. Nothing more must be taken from this estimate however than a very general idea of the magnitude of the manuscript, as were the estimate even based upon more careful and more extensive counting than it has been, many sources of error would remain such as duplication and meagreness or fullness of bundles that were not examined. Possibly a better idea of the gigantic

proportions of the manuscript may be obtained from a consideration of the number of slips, namely about fifty thousand, or of the gross area of the manuscript, namely the full of a good sized trunk. To get a correct idea of the value of this huge pile of papers as an Irish Dictionary would require months of patient labor and a comprehensive knowledge of the Irish language neither of which I regret to say are at my command. From the casual examination that I have been able to make, I am inclined to think that the work, as contemplated by O'Conway, is incomplete, he not having been able to finish it before his death. I am led to this opinion by the fact that there are many English words set down for which there is no Irish equivalent on the same slip ; for it would be difficult to conceive why he should put himself to the labor of writing the English word if he did not expect at some future time to set the Irish equivalent opposite it. But even if incomplete, the work as far as accomplished is herculean, and is almost too gigantic to contemplate as the work of one man. That it was all done by O'Conway however can not be doubted, for every page is in his handwriting and bears the earmarks of his workmanship.

In the latter part of 1813, the O'Conways lived on Seventh street between Spruce and Pine, at what was then 181 South Seventh street. Joseph had returned home from his fatal South-American trip, and was probably casting about for a new opening in life. On September 28, 1813, he wrote to Cecelia from the parental fireside :

"My Dear Cecelia, It was our most hearty expectation to have written before this day by the Bishop's nephew; but his departure is protracted till an uncertain period—therefore we prefer writing to you by post, than wait any longer for any other opportunity. I am busily occupied in an affair of importance, which in the estimation of various persons, whom I have consulted, will prove acceptable to the public. I forbear, my dear sister from telling you what it is, till I be convinced of the reception which a few weeks will enable me to judge. Well aware that my dear sister is before this day perfectly resigned to the dispositions of Providence, and that from her accustomed resolution, nothing can alarm her, therefore it is incumbent on me to inform, that she must realize those faculties now, when I tell that my dear mamma is very unwell, and has been so since Friday last."

The sad forebodings which are here so tenderly and delicately presented to the only absent member of the family were fortunately a mere mist of sorrow, and the lodestone of the home was spared to hold the loving hearts together. The "affair of importance" to which Joseph refers was in all probability the writing of "Venezuelan memoirs containing a faithful narrative of the awful earthquake" and "an heroic poem on the third battle of Portachuelo de Cuayca, and fall of the creole of New-Orleans." A printed announcement of this literary effusion is preserved among Mr. O'Conway's papers. The title page as printed is quite a long one and contains a quotation from the poem which reads :

> "Our Chief beholding now our warriors fall,
> Steps in the front to animate us all,
> Viva la Libertad he cries aloud,
> And boldly darts amidst the hostile crowd,
> Now through the smoke we see him wield the sword.
> Just as he gives the last, the glorious word
> Advance when lo th' immortal bullet came,
> That was to eternize your brother's fame"

The conditions on the announcement are that the

"work which is expected to make 150 pages octavo, shall be printed with an excellent type, and on good paper ; that it shall be stitched in blue paper, and delivered to subscribers at 75 cents a copy ; and that it shall be put to press as soon as a sufficient number of subscribers shall be obtained to cover necessary expenses of publication."

On the back of the announcement are the names of John De Schepper, George Millard, Theodore Bignus and William Runk, as subscribers. The announcement is No. 5 and the subscription end of it is torn off. I am inclined to think that the work was never issued from the press. Fragments of the poem in the handwriting of some member of the family have been preserved, but there is no vestige of the memoirs. Later on, Joseph, in his letters from New Orleans, frequently urges his father to bring out the work, but apparently without avail. The poem is mediocre and it is quite possible that the father, who himself was a fair poet, did not deem it worthy of publication.

In June, 1814, Joseph entered the United States Navy as surgeon. During the ensuing fall he was assigned to duty in New Orleans from where he wrote some interesting letters to his father. In his first letter of Nov. 11, we get a retrospect of some events in Mr. O'Conway's own life, in New Orleans, some twenty years before, as well as excellent pen sketches of life in New Orleans at that time and interesting accounts of the stirring events of that day.

"My Dear Father," he writes, "With a flow of spirits not common to me I take up the pen to inform you of my safe arrival at my native place last Monday morning the 7th inst. As soon as I entered the city I proceeded to report myself to Commodore Patterson the commanding naval officer of this station. He received me most politely, expressing much satisfaction at my opportune arrival as he presumed persons of the Faculty would be wanting ere long from the hostile disposition of the enemy about the Floridas. However he believed they would be able to force their way hitherto only over the dead bodies of our brave patriots; that the impenetrable barrier to their approach was the union of the inhabitants, which I am certain exists in a very great degree throughout this country, which never will yield to an enemy however formidable whilst there is a freeman's arm stretched in behalf of the Republic of America . . . I am to wait orders till the flotilla arrive from the eastward of this which is not known yet. I have taken lodgings at Madame Fourage, the best and only American house of the kind in the place. The rest are French which by the bye charge nearly as much. If I were desirous of living in a French house (in consequence of a species of jealousy being between the French inhabitants and the American officers) I couldn't indulge myself without incurring the displeasure of those whom I am politically bound to please. There is a probable foundation for the jealous feeling on the part of the citizens of the place—and it is I suspect, from the Government officers having been sent from the other states to officiate here in preference to the citizens of Louisiana. This information I have from some of the French, but am not sure of its truth. One has a difficult task to perform here. There are several individual political distinctions amongst the people, which exist in so strong a manner, as to exclude any person from the friendship and society of two of the parties should he manifest a coincidence with either. Such is the bitterness of their animosity; so that to be a friend of all it is necessary to meddle with none of their political opinions—and this requires extreme circumspection, because some member of either party will occasionally open a conversation respecting the very touchstone of their differences with such persons whom he is curious to sound. This is only to be avoided by a taciturn and reserved conduct. The commodore has told me himself, that it is not only necessary for him to wear

the usual arms but is compelled to carry secret ones. This is owing, as I have before mentioned to a jealous feeling entertained against the officers of the Navy and those of the regular army by the most of the French and Spanish population—and it is from the lower class that the officers apprehend insults in their walks. But still this aversion does not do away their love of the country and its benign constitution nor their ardour against foreign invaders. The people of other states should think themselves happy, were they so generously patriotic, and so well disciplined. For there are upwards of nine hundred French alone here who are to a man old soldiers, not speaking of the rest of the citizens—all ready at a moments warning to face the enemy upon the field; no matter what may be their numbers, the terrors of their arms or the destructive fury of their legions, we are all soldiers to meet them. I have seen one company of volunteers of this city march through the streets this week in such elegant order, that it would be flattery to say they have a rival in the other states . . .

"My expenses indispensable from Pittsburgh hither (in consequence of the boat having been obliged to land part of its cargo at various places and the custom of the passengers in living at public houses ashore sometimes a week according to the delay of the boat) amounted (including the price of my passage) to a hundred dollars, seventy of which I have yet to pay, fifty for the passage and twenty I borrowed from one of the passengers on my journey else I could not have gone through. My pay is fifty dollars and two rations equal to 65 dollars per month. Each ration is valued at 25 cts.; therefore the amount of two rations is 50 cts. daily for a surgeon's portion—poor pay indeed for those who have to clothe themselves, and live in so dear a place as New Orleans. Boarding cannot be had in a genteel house for less than 45 $ a month, and this is the rate at which I am necessitated to live. I am according to the rule and custom of the place to wear a sword in full uniform and a dirk in undress under the penalty of censure.

"Neither one nor the other have I got—and what is still more mortifying, Mr. Eunet did not make my coat right; it is neither a full nor undress one. It cannot be made into a full, but must be altered to an undress coat. My hat is a chapeau de bras, instead of a cocked one, which is the custom and late regulations of the Navy. If a small sword cannot be procured, I must certainly get a dirk. The inhabitants respect the officers more when they are well dressed, and with sidearms than otherwise. Let not all these [*things*] throw you into an unpleasant state; for I am determined to take them as cool as prudence will suggest. I'll get over those difficulties in some manner agreeable to my feelings. Providence has ever been my best friend; though ungrateful for its numberless benefits, and I hope to be still blest with its powerful assistance, notwithstanding I am undeserving such signal favors.

"Dined on Tuesday last with General Humbert. He was highly glad to hear of you, particularly inquired about you and the family. I re-

ceived a warm congratulation from him on my appointment. He looks as well as ever, and seems in better spirits than in Philadelphia—has been in Mexico with Picornel, who is practicing medicine in town. The General holds out the greatest hopes of success in favor of the revolutionists. He does not speak highly of Toledo's military talents—in fact he has said, that he possesses very limited abilities in tactics. I believe they are not on amicable terms. There are expectations the General will leave this for Mexico in company with Picornel and many other men of distinction the latter part of this month, for the purpose of the great object of encouraging, by their military and political talents, the brilliant cause of Mexican emancipation. I have heard the General declare that in 48 hours after [*word torn off*] next arrival at Mexico every important object will be effected; for he asserts the Mexicans are all ripe for their freedom; of course, the change will be easily made, when persons well capacitated can take an active and eminent part in the scene. I am of the opinion he is waiting some answer from our Government, as he told me he came on with documents from the patriots, not exactly in these words, but I have inferred the meaning. He expects the patriots will form an alliance with the U. States which profoundly will serve in an eminent point of view, both countries. I told the General how much concerned you were on hearing of his reported death—he laughed at the idea of it being circulated he was dead; but sincerely expressed a strong desire of your welfare and of a determination to serve you, should he survive the successes of the revolution in Mexico. He repeated this several times. Picornel looks well was pleased to see me, invited me with the General to take a bottle of wine with him. But my situation will not permit me to be visiting persons of their standing, as I perceive the French and American officers do not associate—more particularly persons holding commissions under our Government, must be careful how they are seen with men who are known to be abettors of the revolution of a people whose Government is in actual peace with the United States. Thus you may easily discover how critically one is situated in this place.

"On the same day of my arrival I called upon doctor Dowe, whom I found together with his lady, in perfect good health. Both did not at first recollect you, till I had mentioned several circumstances, which soon recalled to their memories your name and profession. . . . They said they remembered you and dear mother were very sickly. . . . The doctor is a very active old gentleman, has more practice than he can do. He is much respected as a physician.

"I have called on Mr. Nolte, the gentleman to whom I was recommended by Mr. D. Parish. The affable and prepossessing manner in which he received me is a sufficient evidence of the efficacy of the letter I had the honor of presenting him. . . . I have also presented Mr. Regnier's letter to Mr. Aymé, he, too, courteously received me . . .

"Your much esteemed old scholar and friend Mons. Cavalier was introduced to me the day before yesterday, by Doctor Dowe, whom I had previously informed, you gave me a letter to the young gentleman, and that I would be pleased to find where he lived, as I wished to deliver it. The doctor prevented me going there, on account of Mr. Zenon being confined with a sore throat, and he was attending him, but promised to mention to him my arrival, and to bring me to his house, as soon as he could speak with ease, which was last Wednesday morning. It is impossible to express with what marks of friendship he took me by the hand, which he did several times, declaring in the meantime, the exquisite sensations he experienced on beholding the son of a man, whom he loved and venerated, as being the first preceptor who implanted into his heart, such principles [*as*] he can never forget. His amiable and elegant young wife being present and another lady he fervently introduced me to them, as the son of his worthy friend. I was flattered with the particular attention [*which*] the ladies gave me. On presenting the letter to him he opened it with an eagerness indescribable, saying whilst perusing it, he well knew the sweetness of your diction. After [*he had*] done reading it he repeated two or three times over the felicity he had in receiving so affectionate a letter from you after a silence of nearly twenty years during which he believed [*that*] yourself and family had gone into the other world—more particularly you and mother being in such a bad state of health on leaving this country. In the course of the conversation he could not withhold from looking into your letter repeatedly and dropping some tears, when he spoke of your kind instruction and paternal care of him during the hours he spent with you." . . .

General Patterson's predictions to the young surgeon were soon fulfilled and January 9, 1815, Joseph writes a graphic account of the actions to his father in which he had participated:

"My dear Father: We have had a sanguinary Christmas and New Year. The British entered the lake on the 13th Dec'r., took all our flotilla of five gunboats, after three had withstood forty odd of their barges, mounted with long sixes for one hour and fifty minutes. Our brave tars did not surrender, till their guns could no longer be managed from the number of the wounded and slain being so great. They reaped inperishable honor. As soon as General Jackson had arrived from Mobile, the inhabitants to a man unanimously joined together in companies for the defense of the place—and presented themselves to him in bodies. He received with cheerfulness their offers of service under him. In three days this town became a perfect military place. Nothing was seen but citizens and regulars with arms in their hands. Martial law was established. No business was done. You cannot think how much the general is beloved. All put the



Your affectionate
Josephus M. O. Conway

JOSEPH M. O'CONWAY, M. D.

utmost confidence in him, Creoles, French, Spaniards and Americans. He merits it. He is an implacable enemy to Great Britain a firm patriot, a prudent General and a brave soldier. His word is law. Every one obeys him because conscious of his firmness and fidelity to our cause, he does the best for its maintenance.

"Yesterday was big with the glory of our arms. The British attempted to storm our batteries. They marched out of their entrenchments in solid columns at the dawn. Their front rank carried scaling ladders whilst their lines in the rear kept up a brisk fire. They approached us on the right and left. We suffered them to come within musket shot of us, when a most galling fire from our small arms and cannon continued uninterruptedly for three quarters of an hour. The enemy flew in every direction and some threw down their arms and surrendered, others making towards their encampment fell in heaps about the field. Nothing could withstand the impetuosity of our troops. They rushed upon the enemy with such fury, that in two hours upwards of fifteen hundred killed and wounded lay stretched in the heaps about our works. The scene was dreadfully sanguinary. From what I heard, besides the intelligence given to others, from the prisoners, the enemy had the 93rd, 44th and 25th regiments literally mowed down. Our hospitals and barracks are filled with the enemy's wounded. Three or four hundred came in yesterday. About three hundred privates and officers have fallen into our hands amongst whom are several majors and colonels. The field of battle is one stream of blood—arms legs brains and lacerated bodies fill the eyes with horror. I believe there are more killed than wounded; as most of our troops had deliberate and sure aim, the enemy came so close to our entrenchments. The trenches along our batteries are glutted with their dead. I think they are the finest soldiers I ever saw—most of them are Irish. We have several in the Naval hospital, who speak in terms the most indignant of their officers and Government. They say the troops are dissatisfied and they also declare that in all their battles in Spain and France they never encountered such tremendous showers of balls; that they lost more in this action than at Badajos It is indeed impossible to believe, if you have not been in the action, the rapidity of our firing, and the successive concussion of every house in the town, during its continuance, although it was four miles off. The creoles both white and colored behaved in the bravest manner. To talk of the militia in any language but that of the highest respect would be a mortal sin. They did prodigies—they fought like heroes. Our entrenchments are to the South of the city, on the left bank of the river, below the town. On the right we have two thousand troops in order to prevent the enemy from approaching us by that way. At all points we are guarded. General Humbert has a command on the right bank. The enemy has sent several flags of truce for the purpose it is thought of a cessation of arms for a few days. The General will answer it at twelve o'clock to-day I hope he will not grant the request. No [*point?*] what

ever should be given on our part. Let us drive the plundering banditti from our shores, which from every appearance will be done very soon. They cannot take this place without an immense loss and very superior numbers. We lost only one man killed and twenty wounded. You may believe it or not. It is no untruth on our side. Our breastworks were so secure that the enemy's musketry could not injure us. They are well secured against our approach being also entrenched within their batteries. If our troops were all regulars or we had a sufficient number of them we might drive them thence by the assistance of our mounted cavarly and riflemen.

"Since the 23 December they have been encamped in the same spot—came there by a bayou, on which they had been three days before discovered. They had advanced to their present position which is at [*cannon*] shot, on a line with us and would have sur[*prised our position ?*] had not a young creole, whom they [*had made ?*] prisoner, escaped and told the General. Our troops met them on the night of the above date, about half after seven, assisted by our schooner of fourteen guns and we beat them back after a warm action of two hours. There both armies have remained ever since. Several hundred of their troops were killed wounded and made prisoner. This is all for the present.

"I have received no letter from you. I hope you are all well. God bless you. I am healthy and busy with the wounded at the hospital."

A more detailed account of that memorable battle was sent on January 20, 1815.

"Dearest father, Heaven has smiled upon our arms and a bright ray of glory illumines our horizon. The chosen of Wellington's victors who sought to add new laurels to their brows by the conquest of the wealthy and fertile Louisiana have fled from their entrenchments, leaving sixty nine wounded under the care of two surgeons with a letter addressed to General Jackson imploring his humane attention to their cases. About daybreak on the morning of the 19th instant some of our scouting parties approached the enemy's lines undisturbed, found upon the top of their works a few score of figures dressed up like British soldiers which you may readily conceive were placed there for the purpose of covering their retreat. Our troops soon after occupied the position and detachments were at once sent in pursuit of the enemy. By this disappearance of those predatory invaders we are firmly convinced they have suffered severely; and think it will prove to them the folly and disaster that must inevitably attend their unrighteous and wicked attacks on free united and good people.

"In their attack of the eight of the present which was really conducted by the most determined bravery and boldness, it is learnt, both from their deserters and prisoners, their loss in killed wounded prisoners and missing amounts to two thousand six hundred and four. You

may judge of the effect of our fire when I tell you that only fifteen hundred of our troops were engaged, the rest not being necessary. On the day prior to their assault their generals promised them three days indiscriminate rapine and excesses of every kind. You can judge what must have been the fate of our fair ones had their monsters succeeded. But I assure you not a single man of us but would have poured out every drop [*words torn off*] yielded. One soul moved us all. Though all the insatiate legions of British banditti now in America could have united into one tremendous phalanx to overthrow us, our hearts could not be appalled. We stood like a rock. Every man, old and young, sick and well, decrepit and sound, father and son was under arms determined to offer everything dear to him, at the altar of virtue liberty and patriotism. Whilst one of us could breathe one moment we were resolved to devote it to the opposition of the enemy—universal confidence in the General cemented all hearts.

"Let all Europe hear that the elite of those troops who boasted having carried the most redoubtable fortresses in Spain, beaten the flower of the French troops—Marshal Soult's army; achieved the dethronement of the Emperor Napoleon; have been defeated, in sight of the city of New Orleans, by a heterogeneous description of farmers, merchants, lawyers, boatmen, tailors, doctors, clerks, in fact every kind of professional and tradesmen forming the population of a country. Tell it at Washington City that the State of Louisiana, where the Government expected the least patriotism, has fairly driven away and compelled those troops (who laid in ashes the capitol and other public buildings there, and at Alexandria) to reembark with the loss of two thirds of their army, most of their generals and other officers. Let the bright example of Louisianian glory be caught throughout the eastern rebellious states. Let them learn what immortal honors have been gained by the heroes of New Orleans and fight for their good country [*words cut out*] house being shut up from the absence of the fathers and sons are again reviving their former business. The ladies begin to grace them. All faces are animated. Victory beams intellectual satisfaction. Bodily repose and domestic happiness requites the citizen for the fatigues and hardships of the field.

"I have learnt with precision that our loss on the 8th was only four killed and thirteen wounded. This is an indisputable truth—and if it be not now credited in your part of the U. States it must at last enforce belief. I also hear that the enemy have lost since their invasion of this state between three and four thousand men. On the 8th General Packenham, brother in law to Lord Wellington, commander-in-chief of the British troops, against this place, was killed in front of our lines [*together?*] with General Gibbs and Regnier. This [*was a*] most brave man, for although the calf of his leg was shot off, near our works, he mounted them crying 'come on my brave fellows the day is ours' till

he was shot down by a Mr. Weathers of this city who cooly replied "not yet" and then shot him through the head.

"I have nothing to say further than wishing you happiness and love. God bless you. I have plenty to do in the Naval hospital. Your affectionate son."

About this time death again visited the O'Conway household, on this occasion to claim Mr. O'Conway's mother. Joseph writes to his father on April 19, 1815:

"Your melancholy intelligence of the thirteenth of February, was distressing to my heart. I had indulged the idea of seeing my dear grandmother again, but Heaven has willed it otherwise. She has suddenly departed from us but not without, thank God, a christian preparation;—she has taken her long looked for journey to that world of happiness to which, as a good and faithful servant of Jesus she was entitled, and to which I hope, we will all in good time also find admittance, if not through our desert, through the charity the mercy and blood of our Redeemer, [*which*] we sincerely pray may be sufficient. I shall have a mass said for her immortal soul. You will be informed of it."

Thus the last link was broken which tied the exile to his much loved Erin, but its severance did not jar the sympathy which ever went out like sweet music from his heart and the hearts of his children to Ireland and her people. Mr. O'Conway himself, when the occasion presented itself, always expressed himself upon the subject of Ireland with intense feeling. "With great pleasure" he wrote to his beloved Cecelia in 1812, "I inform you that the Catholics in Ireland between petition and menace have obtained their emancipation from the Brutish British." The children were no less intense in their feelings upon the subject than the father. On May 21st, after the battle of New Orleans Joseph wrote to his father:

"I hear it reported by a vessel from Cork, now in the river, that our success over the British in this quarter has produced serious commotions in Dublin and London; that the Irish are again blazing forth in behalf of emancipation and that Cobbet is imprisoned or sent out the British territories; in a word that there is every appearance of a dreadful revolution in Ireland. The news is generally credited here. I pray to God with all the fervor of my soul it may prove true; that those oppressed children of Erin may be firmly united and never again cease till the glorious cause for which they have so long been contending may result

in their final triumph over Anglo-tyranny. As a son of an Irishman I should deem it an honor to perish in combating for a cause so promising in its consequences, so wholesome in its object, so grand in its success. Oh ever endeared and brave sons of Erin, hold out, let not that spark which has been so long lying dormant and which is now rekindling with a threatening conflagration of the accursed myrmidons of the world be ever extinguished. Let one soul animate you, let no traitor escape your vigilance, let the nervous and mammoth arm of freedom crush the tyrants who seek to enslave and degrade you. Then you'll be a free independent and united nation which is the ardent wish of the son of an Irishman."

In a postscript he adds :

"I have since I wrote the above news heard it is false. This place excels all countries for fabrication of lies. I am sorry of the circumstance."

Tradition has it that Mr. O'Conway buried his mother in the old graveyard connected with St. Mary's church, where he had also deposited the ashes of his deceased infant daughter, which he had brought from Havana. The tomb is at present not marked by a headstone.

In Joseph's letter of April 19, 1815, from which I have already quoted, we get further glimpses into the O'Conway home life as well as some interesting side lights upon the situation in New Orleans after the battle. After referring to the death of his grandmother he writes :

"You cannot conceive how happy I am at the return of peace, this greatest of all heavenly boons. It will enable you to devote your time to your most interesting pursuit—translating. A finer opportunity never before offered than the present for the regaining of what you have lost during the war. I am confident commerce will flourish more than [*at*] any former period—that all the difficulties you have encountered by the want of this source of industry, wealth and cheerfulness, will speedily be removed and my dear father experience more satisfaction and family tranquillity than heretofore . . . You may judge of my gratification when I tell you that your elegant eulogium on the Lousianians was received with the most flattering welcomes of all the family of the cavaliers. I have not had the opportunity of conversing with Mr. Zenon to whom your favor was addressed, since he received it, but from the highly pleasing manner with which the father and his worthy lady informed me I am sure unbounded exhilaration must have been the effect on him. The most of the respectable acquaintances of the family heard the contents of the letter, for several persons have expressed

their sentiments in its praise. It is the determination of Mr. Zenon to publish it. . . . Thomas Hynes who used to live with us here is now a colonel, has been in General Jackson's signal victories; distinguished himself as well as the rest of the valiant heroes, who have graced the field of battle here. I was acquainted with him a few weeks before he and I discovered who we were. He is a tall handsome generous brave and well loved man. We could not help shaking hands several times during the time we made our pleasing discovery. He left this six weeks ago for his residence at Natchez, giving me the warmest invitation to his house if I could possibly go thither, and desired me to request you not to spare time writing at once to him.

"Our noble General Humbert is commander of a brigade, which he has been granted permission to raise by the order of General Jackson; but I expect now, as peace has taken place he will be dismissed. He is becoming very much liked by the inhabitants. They begin or rather have witnessed his importance. During the whole campaign he was constantly by the General, who thinks much of him. Several times he has told me with great affection that when he will go to Mexico you would not be forgotten; that he would seek out a place suitable to your family and talents; that he had the greatest reason to expect he will prove successful. He has been invited to most of the public feasts. . . . . A few days since I told General Toledo that you had inquired about him. He expressed his thanks . . . . is a perfect gentleman and is considered as suc [*h by*] everyone. I do not know what he is about. His [*word torn out*] are invited by the first classes. I do not know the reason he and General Humbert do not associate. Doctor Robinson was here two weeks ago, he was very pale and thin, was happy to see me and ask about the family. He has set out on another expedition; but [*I*] do not learn whether he has gone alone or not. He told me I would hear from him in two months."

Among the O'Conway papers which have been preserved there is a document in O'Conway's handwriting and of his diction, but without date or signature, which is most unique and suggestive in its contents. It reads as follows:

"To His Excellency James Monroe, Esq're, President of the United States. Sir, Europe, particularly France, proclaims the United States as a terrestrial paradise, not only for the freedom industry and commerce, but also for the abundance reigning in this part of the world. Europe however knows not that in this seemingly happy country, there exists a secret misery, the progress of which the Government can and ought to correct by means of a Pious-loan-asylum (Mont de Piete) similar to that of Paris wherein people of all nations and of every class could obtain relief by depositing their effects, and allowing on the sum received, a small interest, which should be applied for the benefit of an hospitium or asylum for aged people.

"By an institution of this kind, the Government would preserve from ruin a great number of shopkeepers and dealers, who in order to fulfill their engagements, are forced to send their goods to public auction, there to be sacrificed for half their value; and many times they are obliged to buy again the same articles at double the price for which they had been sold; hence their ruin; whereas if there were such an establishment as the Pious-loan-asylum, they could there deposit their effects, and redeem them at discretion by paying a moderate interest.

"By means of a Pious-loan-asylum, foreign merchants would have the convenience of depositing in it their merchandise instead of which they are necessitated to expose them at public sales and to let them go off lower than the first cost. This it is which prevents them from ever returning to this country, brings its commerce into disrepute and finally will be its irremediable ruin.

"This institution would prove very advantageous to American manufactures considering that every body in order to get bargains hastens to the public sales; this is the reason why shopkeepers and dealers sell little or nothing, the manufactories are shut up, workmen half their time without employment; hence misery is spread over the whole country.

"An establishment of this kind would break up the numerous offices of pawn brokers and usurers, where 12½ per cent. per month is exacted. Such extortion completes the ruin of many unfortunate fathers of families, who in order to subsist, are forced to pawn their most necessary effects, which for the most part, are either wrested from them or sold for a mere trifle, which plunges them into extreme misery or drives them to despair.

"In fine by means of a Pious-loan-asylum the hospitals would be annually furnished with considerable sums accruing from the interest on the loans made to the inhabitants; hence relief could be afforded to a great number of impoverished citizens, now in danger of perishing through want and wretchedness and unfortunate old people would find an alleviation of their misery in the assurance of being enabled to end their days, succoured by charity, encouraged with hope, and would close their eyes to this world in the cheering arms of religion, blessing the wisdom of a Government which incessantly attends to the happiness of the people.

"I only require the approbation of the Government to carry my project into execution. I shall procure all the funds necessary provided I obtain the sanction of Congress.

"I have sir, the honour to inform you that in May last I forwarded to Mr. Lee a proposal for Government respecting the establishment of a Pious-loan-asylum in the U. S. Marshal Count de Grouchy, with whom I have the honour of being acquainted, presented me a letter of recommendation for your Excellency. I am in possession of many documents attesting my morality. Mr. Lee, ever ready to oblige French-

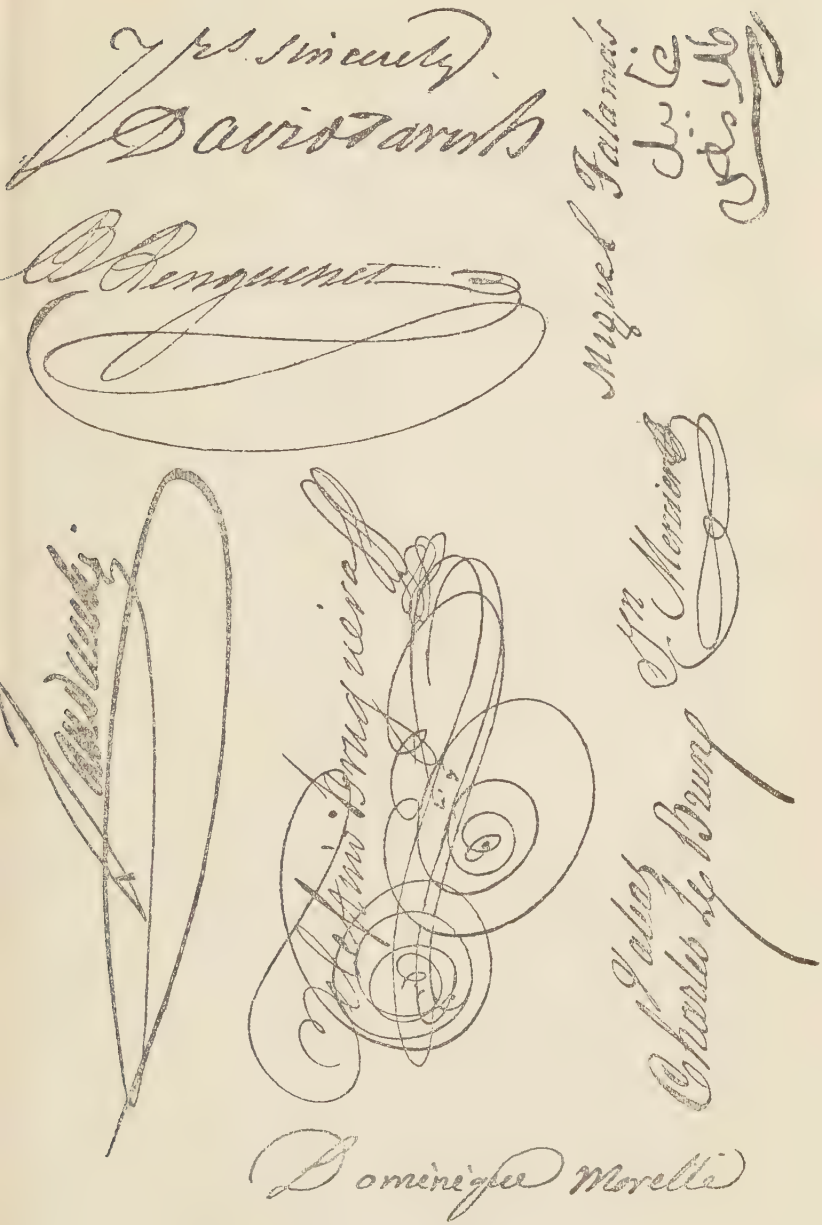
men, advised me to communicate my plan to you. He declared it was good and that it would prove very serviceable to the public, especially at a time when all are involved in the greatest distress. My chief desire is that Your Excellency may approve of my proceeding and be pleased to lay before Congress an object of such importance to the people over whom you preside.

"I have the honour to be Sir your very obedient servant."

This document is in duplicate one copy of which was evidently a rough draft. Whether it was meant to be signed by O'Conway himself or by some one else cannot easily be determined. Mr. O'Conway was frequently employed to draw up petitions and the reference to the Frenchmen, suggests the idea that it may have been drawn up for some one else. It however contains many earmarks of O'Conway's experiences, aspirations and mode of thought.

The O'Conways lived at 149 South Third street during the early part of 1815, but during the beginning of this year moved to 176 or 178 Pine street. A letter of May, 1815, was addressed to 176 Pine street, and letters subsequent to that date, and until sometime in 1817, were addressed to 178 Pine street. The house in which they lived at 178 Pine street is still standing and is very quaint. In those days it was considered a fine house, and as it is said to have had a beautiful garden attached on the side and back it was no doubt a very desirable place of residence. Tradition says that while Mr. O'Conway dwelt here he frequently entertained Joseph Bonaparte and his officers and that the garden was a favorite resort for the officers on summer evenings. It may be that it was from these French gentlemen that he got the idea of the Pious-loan-association. Among O'Conway's papers there were autographs of many prominent persons, among others some of Bonaparte's officers, but nearly all of them were sold or disposed of before the papers fell into the hands of the AMERICAN CATHOLIC HISTORICAL SOCIETY.

It was in all probability, in part at least through the influence of O'Conway that the Sisters of Charity came to Philadelphia. O'Conway was one of Mother Seton's warmest friends, and she confided in him, and no doubt counselled with him. In her letter of June 5, 1811, she



Some of the autographs among the O'Conway papers.

pours forth to him from her pure pious soul her inmost thoughts, and whilst they were written in sacred confidence they bring out her strong character and true piety so forcibly and show O'Conway in such a noble light of manly friendship that I feel justified in quoting what was meant to be curtained from the world by the privilege of friendship. Unfortunately, part of the letter has been defaced so that it is difficult to get its full import. The part, which cannot be made out, apparently refers to some one whom O'Conway had recommended as a postulant for the Society, but who was considered unfit by the Rev. Clergy, who had supervision of the young society and exercised a veto power over all admissions. The person in question may have been Mrs. Melmuth, who had apparently been an actress, but was anxious to devote the remainder of her life to God in a convent. O'Conway had strongly recommended her for admission into the new Society, and Mrs. Seton was apparently willing to receive her, but the Rev. Superiors, who were all Frenchmen in education, and mode of thought objected. It was this trammel put upon her liberty of action, and particularly its interference with the exercise of her charitable disposition to others—in this instance a helpless young widow like herself—that tried Mrs. Seton's vocation more than any temptation that had fallen in her way. She writes :

"I did not want such a memento* to raise the heart in fervent desires for the donor, and the precious ones he loves best, but have begged the community to remember them continuously . . . . . that all the powers of my will are limited even in the least points, I have told you—it would be enough for me to present her for reception to insure her disappointment as I have experienced in other cases. Only a hint of it to one of the three Revds., who guide all things, was answered by an entire disapprobation . . . . . I answered you would meet every demand, and he said then you had better apply to the Revd. Mr. David, Superior—and so I think—The charge for a boarder is one hundred dollars per annum and half in advance every six months—but if you can only get her in fear not I will take the rest upon myself, *if I remain*, which is not decided. We are to have a retreat in July, and then it will be settled, final rules proposed, and our yearly vows made. You will laugh at me when I tell you I have seen more real

* The picture donated by O'Conway to the Sisters for their Chapel.

affliction and sorrow here in the ten months since our removal than in all the thirty-five years of my past life which was all marked by affliction,—you will laugh, I repeat, because you well know that the fruit will not be lost—at least I hope not, though indeed sometimes I tremble. It is not needful to tell *you this is sacred*. . . . . Well my dear, dear friend answer me is the world we are in anything but a prison, are you not a thousand times tired of it—obliged to be diffident in trusting even what is good, and expecting what is good itself must turn to bad. I hope your soul is not as sick as mine except our Lord chains you as he does me to himself and smiles upon your disgust and weariness with inspiring looks of courage and conquest. Sometimes I see Him on before and with a reproachful look of love he says will *you can you desert my bloody footsteps*, at others I run on by his side and would not change my company even for beatitude itself—the company of a suffering agonizing Redeemer, O, our God, what can we fear hail a thousand, thousand times, dear, dear, dear, holy cross. Dear friend say amen. Amen a thousand, thousand times and L. J. C.* forever, ever, ever."

O'Conway had ardently supported Mrs. Melmuth's application for admission into the community, and felt for her with the keenest sympathy when she was denied entrance. In his letter of June 3, 1812, to Cecelia the subject comes up by reason of an accident to Mrs. Melmuth and he pours forth his soul in a flood of indignation at the treatment she received.

"You have heard of the catastrophe to Mrs. Melmuth. Remember her vision of the monster on Essex bridge in Dublin; poor soul she used every effort to procure a living before she attempted to go on the stage —it became her last resource. I am sure, let the world say what it may, that she would have been a great acquisition to your convent; but for her trial, disappointment was permitted. The Gazettes had published the death of the poor lady—but it appears she is still living. This day fortnight being near Brunswick, on her way to New York, the stage was overturned and Mrs. Melmuth was precipitated with her face to the ground, her breast badly bruised, her shoulder dislocated and an arm broken. Behold herein the Divine finger. Poor lady she often regretted that the convent doors were not open to receive her as a member—whenever she spoke of it tears gushed forth. It seems her soul centered in that abode of penitence and solace. I am confident that were they yet to receive her she would fly to it and become one of its most useful members. It is recorded that a certain female repaired to the house of God with a rope round her neck; and after years of profligacy—still the daughters of Heaven received her in imitation of angels who rejoice at

*Letters which may mean Love Jesus Christ or *Laus Jesu Christo*, i. e., praise be to Jesus Christ

the conversion of a sinner. Mrs. Melmuth stands unimpeached as to her private character and conduct—she was known for many acts of charity and presented something towards her support; she could instruct in polite female literature and would prove useful and zealous—but worldly views obstructed her entrance. Look down ye Heavens and grant solace to the best the purest of afflicted hearts."

The Sisters of Charity opened a house in Philadelphia in 1812. Mother Seton, on her visits to Philadelphia prior to this time, probably stopped with the O'Conway's, and subsequent thereto visited them when she came to the city. She probably visited them in the Pine street house for Cecelia speaks of a contemplated visit in her letter to Isabel, of September 24, 1815.

On Oct. 4th, 1816, Joseph sends some more interesting information to his father about affairs in Louisiana.

"I have been on an expedition against a fort at Appalachicola river well garrisoned by runaway negroes and outlawed Indians. We blew the fort to atoms with the first red hot shot fired by a noble and brave Philadelphian, sailing master Bassett. Between three and four hundred souls were blown up in the explosion. Only three escaped without injury. We found upwards of three hundred thousand dollars' worth of English property in arms and ammunitions of war of every kind; all of or most of which was carried away by our indians by the permission of Lt Colonel Clind, who commanded one hundred and twenty soldiers and the Indians. His conduct has been flagrantly disrespectful to the Navy. Immediately after we had blown up the fort in which he had no hand, he became quite a different character. He commanded like a monarch and endeavored to issue orders to our officers; but in this he was mistaken. I have given a particular account of the whole expedition and the conduct of the Lt. C. and sent it for publication to N. Orleans . . . This place is now called Shieldsborough after Mr. Shields the purser here, who has been the cause of its present promising state.

From the United States schooner Firebrand off the Balize, he writes again on August 8, 1817:

"Dearest Father . . . It is strange, since I have been at sea neither of the vessels to which I have belonged has taken any prize. The Firebrand, on board of which I now am, has been the most lucky vessel on this station. I have been attached to her since the 14th May last and we have taken nothing. I sometimes believe I am not born to be lucky on sea—I mean lucky in a pecuniary point of view. However there is still time enough, and I must be patient and keep up my fortitude.

"We are now about departing for Tampico a Spanish port on the coast

of Mexico. We are bound to that place only to convoy the American brig Tippozaib of New Orleans to prevent her being searched or interrupted by the Mexican privateers who have lately committed several violations on the American flag. . . ."

In 1817, Cecelia was sent from Emmittsburg to New York, to assist in establishing an orphan asylum there.

In 1818, Columbkille, the third son, although only in his seventeenth year, followed the footsteps of his older brothers and left home for the Spanish American countries. He first went to Havana, then to New Orleans and finally to South America. He had apparently been studying medicine before leaving home, or at least preparing himself for that profession; but the remoteness of the opportunity for earning money, the family distress at home and Joseph's inability to contribute to the domestic needs, made the world a tempting field to seek fortune in. Times at home appear to have been very hard during this period. The father assisted by his daughters conducted a school at Seventh and Spruce streets, but it could not have been a very great financial success, although it apparently enabled him to pay off some debts into which he had fallen. In 1817, Joseph writes to him:

"Then you are enormously in debt. Times must have altered very much for the worse. I am astonished indeed how my good father holds out. 'In debt twelve hundred dollars.' Why it seems you have now become more embarrassed than when you had to look out for a more numerous family and incur the great expense of my education; (for which I have never been able as yet to render one single solitary sous of gratitude) How cutting to my heart which bleeds when I think of it."

O'Conway seems to have maintained a serene and happy mind in his severe trials. Joseph writes to Isabel in 1819:

"Dear Isabella a few days ago I had the pleasure to receive your estimable letter of the tenth last month. By it I am very glad to learn you are well and enjoying more contentment than usual, but am at the same time mortified you have to use such means to aid in supporting the family as you stated in your favor. But it cannot be helped. Necessity knows no law. From the tenor of my father's last letter I could suppose nothing of that kind was requisite; for he informed me that his business was brisk and that I could not imagine the blessings that were daily pouring down upon the family."

This contentment of mind and Christian resignation was ever piously urged by Cecelia in her beautiful letters. In 1820, she wrote:

"My beloved papa and mamma 'How closely do I press you to my heart and constantly presenting you all to the throne of mercy. Ah dearest parents our Lord will bless and comfort you at last after exercising you with the various trials and anxieties of this miserable life; your afflictions and adversities have the seal of the Divine benediction; only look with confidence beyond the grave and your reward will appear in the light of blessed *Faith*. To me it is more a consolation than a pain knowing how different my papa and mamma view the things of time and eternity from the greater part of people. All I beg of our dear Lord is to grant you the means of discharging your debts knowing how essential it is for your peace of mind and infinitely more so were it the will of God to put you on a bed of sickness; dearest papa do your best to resist heaviness of heart and mind, call more earnestly than ever for help from God, his mercy delights to be importuned."

That his proud spirit and noble mind keenly felt his embarrassing situation however cannot be doubted. But that he succeeded in paying off his debts is shown by Joseph's letter to Isabel. He writes in 1821:

"It is to be hoped that my dear father is no longer dunned and teased to death by creditors; that he is completely relieved of those merciless vultures. He has done right to lessen his expenses by removing to a house of lower rent. By a prudent economy he may avoid getting again into debt. My little brothers ought to be put to some trade as soon as they are capable of choosing; for rely upon it, that literary and scholastic people nowadays particularly in the United States are those who have the least encouragement. Had I been put to a trade I had long since been much better off. A tradesman who has money in our country is on a par with any one and is as much respected as any of the professional men. So we find that money does a great deal in America and covers a great many moral and corporal defects. Therefore put my brothers to a profitable trade, and with an ordinary education honesty and industry they will not fail to prove respectable citizens."

The humiliation and suffering which Mr. O'Conway underwent during this period may have in part suggested the idea of the Pious loan-association. The house of lower rent was No. 8 Union street, to which the family moved in 1821.

(TO BE CONTINUED.)

SKETCH OF THE LIFE OF GEORGE H. MILES,

Late Professor of English Literature at Mount Saint Mary's College, Emmitsburg, Maryland.

Condensed from the MS. of Thomas W. Kenny, M. D.

Emmitsburg, like the little village of Bethlehem, nestles amid mountain hollows.

To the visitor it presents a modest look and a contented mien, joined to a certain joyous and youthful brightness, which appears to be perennial.

This first glimpse and its effect upon the mind are treasured by the convent girl and college boy forever afterwards, so that in the years that follow when the heart is afflicted and the soul wearied by the trials necessarily encountered, this little glint of reminiscence, this chance recurrence to a first impression, acts as a restorative, gladdens the faculties, and brightens the pathway through the duties of the hour. But there are other recollections connected with the beloved spot called Emmitsburg. At Christmas time, for instance, the resemblance to the royal city of David becomes more apparent. On Christmas morning, before the rising of the Day Star, the college band strikes up with merry peal the well known anthem, "Adeste Fideles," and then—in an instant—troops of rustic swains and rural maids crowd over the mountain steep hurrying to the little church in order to adore their new-born Saviour; then also the little college boy who is obliged to be up and stirring at this early hour in order to attend the early Mass, is likely to whisper to himself, remembering the teachings heard at his mother's knee at home—"These are the hills of Judea and these are the happy shepherds hastening to the manger."

But there are other pictures that arise to the mind's eye. The coming of spring time at the mountain, for example, when wheat is green and apple-buds appear. Standing on some rocky mountain ledge—say Indian Lookout, where so many Indian arrow-heads have been found—one beholds spread far below a glad and glowing scene. Here on one side is espied a mill, busily turning in the morning light. The meal sacks are lying on the whitened floor and the dark round of the dripping wheel is twinkling in the sunshine. The skies overheard are without a cloud and turquoise-blue color. Yonder are sheep nibbling in a meadow, and the tinkle of the bell suspended from the neck of the bell-wether soars up, even to this giddy height, and is distinctly heard. Look in that direction, and you will observe a farm-house newly whitewashed, with shining tins and vessels of earthenware set out to dry. There is a pool of limpid water sparkling like an eye in the landscape. On the airy elms just below us bee-martins are building. Wood pigeons are cooing in that towering cedar. There is an old man, perhaps his name is "Isaac Walton," angling in a nook of Cedar Grove Creek, where the College boys will soon "go a-fishing" and under the shade of melancholy boughs fleet the time carelessly as they did in the golden days.

On our way down from the hill we will refer to another peculiarity of Emmitsburg, and that is her resemblance to another famous city—"the city of the violet crown," the capital of Attica. Grote tells us that Athens was some hundreds of years in extending her boundaries, and that, in spite of her littleness, she had the privilege of entwining her name and history about the names and histories of celebrated men and women. In this little Emmitsburg is like great Athens, for though the length and breadth of the borough has changed little since its beginning, and the numbers of her people increased but slightly, yet the dear old place has always kept "good company" and has waxed better if not bigger. She has never wavered from her Roman Catholic beliefs. Dubois and Bruté have consecrated her streets with their gaze. Mother Seton's name will be forever associated with her history, and the countless army of those angels, who in the guise of Sisters

of Charity have passed through her gates on the way to scenes of desolation and death, yellow fever, cholera, or plague-stricken regions, would suffice to elevate her to the rank of a palatinate, and to crown her brow with roses that fade not.

Of all celebrated names connected with Emmitsburg perhaps there is not one, more fondly cherished and more sincerely loved than that of George H. Miles, for many years Professor of English literature at Mt. St. Mary's College.

He was a man of handsome presence and attractive manners; genial, kindly and considerate to a degree, and yet judicious; with a countenance at once magnetic and inspiring; blithe, active, brisk; utterly unaffected, and yet most refined and graceful by natural instinct; one of nature's noblemen; winning, and yet dignified; planting in the diffident student's heart a welcome encouragement; inviting confidence and sacredly preserving it; commanding respect, yet compelling affection even. I appeal to the present Bishop of Charleston, a most noble gentleman and nobly descended! I appeal to the present Bishop of Louisville, also most nobly descended! I appeal to many students still living who attended his classes —to subscribe to this statement and to attest its fidelity. Outside and away from his physical attractions and from his "bodily manner," (to quote Fielding,) his mind was strangely noticeable and invited wonder. It appeared as if his brain were a sort of a "mine of virgin gold continually crumbling away from its own richness."

But he was not only a superior man; he was also a good man. He was deeply religious, and his devotion to the Mother of God was particularly marked, and his religion very practical. Often was he seen carrying food and delicacies to the sick, or travelling down in the sombre valleys to cheer some friendless or neglected husbandman or ploughboy. He had a rare knack for adapting himself to all classes, making the little child or humble farm-hand perfectly at ease with him.

The Miles family came over to New England about 1650 from Bristol, Somersetshire, England. The name is frequent in that county and likewise in Glamorganshire in Wales, just

across the channel from Bristol. One of the leading families of Somersetshire is named Miles, and they have a fine place, called Lee Court, about twelve miles from Bristol. Sir Philip Miles, Bart., lives there now.

The earliest record we have of the ancestry of George Henry Miles, author, dramatist, and poet, in this country, is that of his great-grandfather, Richard Walker, a sea-captain of Boston, born 1727, who lived on Copp's Hill, near the graveyard just opposite Bunker Hill. In January, 1757, he was married to Susanna Boylston, daughter of a landholder at Brookline, now part of Boston, and niece of Dr. Zabdiel Boylston, of Roxbury, who introduced inoculation for small-pox into New England (see *Encyclopaedia Americana*). Boylston Street, one of the principal thoroughfares of Boston was named after this family. They had several sons, but only two daughters, Mary Walker, born 1767, who became the grandmother of George H. Miles, the subject of this sketch, and Susan, who married John Richardson, a merchant of Boston.

On the lineal paternal side, the earliest ancestor of whom we have any knowledge is Colonel Thomas Miles, the great-grandfather of our poet. He was an officer in the British army, and lies buried in the graveyard at Wallingford, a village of Connecticut, near New Haven. George Henry Miles, his son, became a sea-captain and ship-owner of Boston and New York. The New England people were great sailors in those days. He was married about 1784 to Mary Walker, and lived at Providence, R. I., and also at New York, where some of their seven children were born. After the death of his wife, Captain Miles, having amassed a modest competence, retired, and settled at Wallingford, Conn., where he died. He was a man of strong character, well read and somewhat of a musician. In Wallingford he was well known and liked. In his old age he amused himself, (for he loved children,) by regaling the youngsters of the village with sweatmeats and music—the latter played by himself on the flute or violin. Our George H. Miles when a boy was taken by his father to visit his grandfather, whose name he bore, and, of course, was treated to lollipops and music by the old sea-dog.

George Miles, the eldest son of this man, was a talented person who wrote verses and painted in water colors, etc. He was also handsome and distinguished-looking. He was sent as an envoy the Hague and showed great promise, but unfortunately only lived to the age of thirty-five. Two of his daughters married in Ottawa, Illinois, where they were still living recently. Their names were Mrs. Milton Homer Swift and Mrs. Edwin Leland.

Another son, Henry Miles, lived in Spain and Italy, settled in Florence, married an Italian lady and died leaving no children. He was a warm friend of Hiram Powers, the sculptor, whose bust of him is still in the Miles family.

A third son, William, the father of our George H. Miles, was born in New York, 1796, January 25th, in William street, opposite the old Dutch church. He also was a supercargo and shipping master. He was afterwards connected with the house of Alsopp & Co. He is described as a remarkable man in many ways, somewhat eccentric but a pleasant companion. He had a rich, cheery voice, was a fine singer, narrator, very entertaining with a marked sense of humor and a "contagious ringing laugh." He had imbibed from his mother, Mary Walker, a good memory and a strong love of literature and books. He was great reader during his voyages. He played with his children as if he too were a boy. He might often be seen running through the streets of Baltimore with three or four of them dangling at his coat-tails and on his way to church on Sunday mornings. He loved a joke but was absent-minded. You could tell him a good thing and he would apparently not notice it, but after an interval he would explode in roars of laughter and make you repeat the joke several times. This trait caused much mirth in his family. He was brought up in Boston and talked with a slightly Bostonian accent all his life. He died November, 1859, at Hayland, Emmitsburg.

Having settled in Baltimore, and sailing thence, he made the acquaintance of Sarah Mickle through the accident of their being both Unitarians, and attending the same church together. On the tenth of September, 1823, he was married to

this lady, then 19 years old, by the Rev. Jared Sparks, Unitarian minister. This Sarah Mickle, mother of George H. Miles, was beloved by all who know her. She was really, (says her son Frederick living at present at 258 South Eighteenth street, Philadelphia), a "great woman." "She had good sense, good humor, and good looks; was inclined to be droll and was courageous, energetic and not easily daunted by difficulties. She was a notable housewife." "She loved good literature and taught her children to love it; made them read aloud; spell and pronounce correctly and avoid slang. She was a good judge of character, very agreeable, with a most loving and kindly heart that endeared her to every one who came within her influence. George loved his mother dearly, and admired her beyond all other women, all his life. She died June 10, 1876, aged 73, at Baltimore."

Her parents were Robert and Elizabeth Mickle. Robert Mickle was the son of John and Sarah Mickle, Scotch people who settled in Baltimore where they owned property at the northeast corner of Charles and Fayette street opposite the old Union Bank of which Robert Mickle, Jr., (George's uncle), was president and cashier alternately for forty years. He was said to refuse a discount more easily agreeably than other men could grant it. Her mother, Elizabeth Mickle, was Miss Etting of Philadelphia, whose parents were of Hebrew extraction and doubtless opposed the marriage. She lived to the age of 89 becoming a Catholic in her old age. She died at Hayland, Emmitsburg. Mickle is a Scotch name and means "much," "large," "great." John and Sarah Mickle had also a daughter, Mary Mickle, born 1761, who married John Bankson, a major in the American Army of the Revolution. He was a member of the Order of the Cincinnati. "Aunt Bankson," says Frederick Miles, (brother of George), "lived in our family in Baltimore after her husband's death, and the picture of the insignia of the 'Cincinnati,' with Major Bankson's sword, etc., was familiar from our childhood." The Ettings, George's maternal ancestors, came from Frankfort-on-the Main, Germany, and settled in Pennsylvania before the Revolution. Some of them removed from Philadelphia to Balti-

more, where Solomon Etting, a brother of the maternal grandmother, was for many years a prominent and respected citizen. They were bankers and merchants. Though of Hebrew extraction many of the Ettings were fair-complexioned, as they still are in Philadelphia, while nearly all the Mickles were distinctly blondes.

In George H. Miles' pedigree we thus find therefore on the father's side, Puritan-English blood and on the mother's side we find Scotch and Hebrew-German blood. "We have no record," (says Frederick Miles, writing to me on this subject,) "of any Irish or French ancestor, nor have we ever heard of any Irish Family with the *surname* Miles, although it is *not uncommon* as a *prename* in Ireland." "It was of course originally Latin meaning a soldier (Miles—itis), hence Militia, Military, etc. The name in England dates back to the Roman occupation." "George who looked it up—declared that under the later Roman Empire it was promoted to mean 'Knights,' Equites, hence the English name of 'Knight."

When Mr. and Mrs. William Miles were married, September 10th, 1823, they went to live in St. Paul street near Franklin street, Baltimore, Md., where on Saturday, July 31st, 1824, at 4. A. M, George Henry Miles, their first child, and subject of this sketch, was born. On Christmas Day, 1826, Elizabeth, their second child was born. She afterwards became the best amateur pianist in Baltimore. She married Daniel M. Beltzhoover of the U. S. Army, graduate of Mt. St. Mary's College and West Point, a musician of rare talents and a fine mathematician, who was afterwards professor of mathematics at his *Alma Mater* (Mt. St. Mary's). Mr. Beltzhoover became afterwards a Brigadier-General in the Southern Army. Mr. and Mrs. Beltzhoover had five children, one boy and four girls. The boy was drowned while bathing. Three of the girls became Sisters of Charity—Sister Agatha, who died this winter at Emmitsburg; Sister Berchmans, now at Mobile, Alabama, and Sister De Sales a Franciscan Nun, now at Mill-Hill Abbey, London, England.

George was a precocious little boy, and took naturally to study, and to reading good literature, partly by inheritance, as

has been set forth. There is a tradition in his family that he was able to read before he had reached his fourth year. When he was a little more than nine years old his father's business in the West Indian trade required him to spend some time in the Republic of Hayti, on the Island of San Domingo, which was then a great producer of sugar, coffee, etc. As the children could not be educated in that country and George's mother determined to accompany her husband, they arranged before leaving, to place George at Mt. St. Mary's and Elizabeth at St. Joseph's Seminary for young ladies (Elizabeth was a young lady then of seven) both schools in Frederick Co., Emmitsburg, on the slope of the Catochin Spur of the Blue Ridge Mountains. They were influenced, in this, by the healthful site of these institutions and by the high character of Dr. John McCaffrey and Mother Rose, their respective superior and president. And here began George Miles' friendship and connection with Dr. John McCaffrey. Under the powerful influence of this remarkable man, George Miles' literary bias was elicited. "He was always after me," said Dr. McCaffrey to me in 1874, in answer to the question as to what sort of college boy George H. Miles was: "Always had some new question to propound some new query to propose," "I was in the habit of burnishing up on certain subjects in order to gratify these 'posers,' as they in reality, sometimes were. He had good reports in his classes, and his teachers spoke well of him. I therefore felt it a duty to be as considerate as possible towards him. He was said to be well behaved, accurate in his recitations and attentive." This cordial feeling between the small boy and the President of the College grew to such proportions that eventually no work ever passed into the printer's grasp out of the hands of George H. Miles without first being submitted to the search-light gaze and correcting pencil of Dr. John McCaffrey.

After living some time in Hayti, Mr. and Mrs. William Miles received a letter from George, then just twelve years old, asking their permission to become a Catholic. Their third child had just been born and baptized, Frederick Blumenthal Miles, "in bad creole French," (says Frederick

Miles), "by a priest as black as the ace of spades, my godmother being a wealthy colored lady and my godfather a German merchant, named Blumenthal." My father was consul and I was born in the consular house, under the American flag, a citizen of the United States, and the first Catholic in the family without my consent being asked or obtained. Up to this time the family had been Unitarian, but they were very liberal and the religion of the country was Catholic by law—hence my baptism. So they gave their consent first to George at Mt. St. Mary's, and afterwards to Elizabeth, at St. Joseph's, to become Catholics. Returning home three months afterwards they themselves joined that Church also. Here occurred a strange coincidence. William Miles had written to his brothers, announcing the change in the religious affairs of the family. One brother, James, lived at Louisville, Kentucky. Another had settled in Florence, Italy. Mrs. Miles wrote also to her kindred, one of her brothers, a merchant in Valparaiso, Chile, and both Mr. Miles' brothers responded, saying that they likewise had just adopted the same Faith—a nice little Catholic romance with "miraculous" conversions. They all became Catholics in different parts of the world within a few months of each other. "It may have been," says Mr. Frederick Miles, due to the influence of the innocent prayers poured forth by the children at Mt. St. Mary's and St. Joseph's, or it may have been due to the illustrious example set by the "Haytien baby." Five children followed, all of whom were, with great joy, duly christened Catholics, namely, Mary, now a nun in the Visitation convent at Baltimore; Charles, who lived in Los Angeles, Cal., and died there some years ago; Robert, now living at South Orange, New Jersey, having eight children—all good Catholics. Five of his sons were educated at Seton Hall; Edward, at present living in New York, and Josephine, wife of Dr. Ferdinand Chatard, Jr., (nephew of Bishop Chatard, of Vincennes,) now living on Park avenue, Baltimore, Md.

Of George Miles' life at college, we hear, in addition to the facts already stated, that he was fond of athletic sports, and

became, like all boys raised at Mt. St. Mary's, strong, powerful, and very muscular and healthy. He also told me, when I expressed my delight with Canon Von Schmidt's tales and "The Student of Blenheim Forest," "The Oriental Pearl," and other Catholic stories which I had read in Philadelphia at an early age —that he had rejoiced in them too, and that "Loretto" and the "Governess" owed a great deal to them and also to the fervent sermons of Dr. McCaffrey and the legends with which he used to illustrate his Catechism lectures. These, he said, were very influential upon his thoughts, and very formative, so far as his mental and moral development were concerned. Environment and early teaching are wonderful factors in a man's biography. George Miles graduated at Mt. St. Mary's in 1843. He had as contemporaries, Edward W. Tiers, then of New York, whose daughter he afterwards married. John, afterwards Cardinal, McCloskey, of New York, and the Seton boys, grandsons of Mother Seton, one of whom is now a Monsignor, of New York, and Thomas McCaffrey, brother of Dr. John McCaffrey, afterwards ordained priest. After being graduated he began the study of law in Baltimore, under John Latrobe. Either the law did not agree with him or he did not agree with the law, for he used to speak of the law as

> "That lawless science,
> That codeless myriad of precedent,
> That wilderness of single instances,
> Through which a few by wit or fortune led,
> May beat a pathway out to wealth and fame."
>
> —AYLMER'S FIELD.

In his off hours in Baltimore he wrote a drama entitled "Michael Di Lando, the Florentine Rebel," but it was a failure. He then began a story called "The Truce of God," which referred to a certain portion of every week which was in the earlier ages of feudalism consecrated to peace, during which period no persons at enmity were permitted to engage in mortal combat. The historical portion of the narrative is taken from Voight's "Life of Gregory VII" and gives a full account of the memorable contest between that august Pontiff and Henry IV of Germany. This was written in 1845

and was a success. It was dedicated to Judge Parkin Scott and reached a sixth and eighth edition. In 1846, a story entitled "Loretto, or the Choice," made its appearance. It is the story of a young girl who decides to return to the convent after her graduation, and become a Sister of Charity; obstacles are introduced, to prevent the fulfillment of this decision but the young girl finally conquers and becomes a religious.

In 1847, *The Catholic Mirror* of Baltimore offered a prize of fifty dollars for the best Catholic serial story to be published in its columns. Mr. Miles wrote "The Governess," and obtained the prize. This is a very beautiful story indeed. Mary Lorn, a young Catholic girl reduced from affluence to poverty becomes a governess and by her firmness and piety recalls many wandering sheep to the fold.

In 1848, Edwin Forrest, the American actor offered one thousand dollars for the best American tragedy in five acts, to be played by himself. Nearly one hundred competitors sent in their manuscripts.

Mr. George H. Miles won the prize. His play was entitled "Mohammed, the Arabian Prophet." This tragedy was never produced on the stage. The reasons assigned were that, although a good reading play, it was a bad acting play, and that the greatest force is expended in the beginning of the composition instead of being reserved for the middle and final portions. However, it proved a drawback for Mr. Miles, for he immediately gave up the field of Catholic stories, in which he had given so much delight, and, flattered by Forrest and other actors into whose company he was thrown, began to believe —as they continually persuaded him, that dramatic writing was his forte and that in this line he would make his fortune. Following this advice he wrote, in 1853, for I. W. Wallack of New York, a play called "Senor Valiente," a story connected with the Mexican War. This proved successful and was acted in New York city for four weeks by Mr. Wallack, and afterwards for two weeks in Philadelphia at Wheatley and Drew's Arch Street theatre, Mrs. John Drew playing Nell Calverly; Mr. Wheatley playing Senor Valiente; Mr. Clarke playing Major MacMuddle; Mr. Dolman, Flentleigh; Mr.

Fredericks, Clem; Miss Emma Taylor, a daughter of Laura Keene's, playing Lil Clinton; and Mrs. Stoneall, Mrs. Flentleigh.

In 1854, he wrote a play called "Mary's Birthday," for John W. Ford of Baltimore, owner of the Holiday Street theatre in that city. This also proved successful, and was afterwards produced by Laura Keene in New York; but for some reason or other it fell into disuse and has never been reproduced.

In 1855, he wrote for Laura Keene of New York a play called "Abou Hassan," founded upon the story of that name in the "Arabian Nights."

In 1856, he wrote a tragedy for Edwin Forrest called "Oliver Cromwell." This play was begun at Mr. Forrest's request, but was never completed.

In 1857, he wrote a tragedy for James E. Murdock entitled "Ferdinand De Soto." But it went out like a light after a brief existence. I have heard the author read this play. There is a pretty scene in it where De Soto cries out aloud, "Has ever man suffer'd as I have suffer'd!" and a monk standing by holds up a Crucifix and replies, "Yes, behold His image!"

In 1858, the Semi-Centennial of Mt. St. Mary's College was celebrated. Mr. Miles wrote for it a poem of six hundred and three lines entitled, "Aladdin's Palace," which he read himself. Archbishop Hughes of New York, an alumnus of Mt. St. Mary's, who had come on, at great inconvenience to himself, to grace this festival, pronounced the poem and the author's delivery of it one of the "ablest things to which he had ever listened."

In 1858, Mr. Miles was resident at Mt. St. Mary's College as Professor of English Literature, having given up the profession of law. His father, who had lately returned as consul from Callao, Peru, purchased the Elder Farm near Mt. St. Mary's, built a new house upon it, calling it "Hayland." Mr. Tiers had purchased "San Marino"—grounds near Hayland—and, in 1859, Mr. Miles married Adeline, second daughter of Mr. Tiers, and took possession of a new house built for him by his father-in-law near San Marino. This house and grounds Mr. Miles christened "Thornbrook." At Thorn-

brook, in 1859, he wrote his poem termed "Raphael Sanzio," in which he speaks of the Blessed Virgin as—

> "The Nazareth Maid
> Who gave to Heaven a queen, to man a god,
> To God a Mother."

Here also he wrote "San Sisto," a poem descriptive of Raphael's picture.

Here also in 1859, he wrote "Inkerman," a battle piece, much admired and which is published with his poems.

In 1860, he began his longest poem, entitled "Christine, A Troubadour's song." In 1861, he wrote a critique on Hamlet, which was published in 1866. He also began in 1861, but did not finish until 1865, perhaps the best verses that he ever wrote, called "Said the Rose," and perhaps the only verses of his that will prove imperishable. This poem was published lately in *Current Literature* for January, 1898.

In 1866, the *Ave Maria* offered a prize of one hundred dollars for the best poem on the Blessed Virgin Mary. Mr. Miles wrote a poem entitled "The Sleep of Mary," and obtained the prize, being the third prize that he had won.

In 1867, he began a brochure on Macbeth, but never finished it. In 1868, the hand that had been so active and the brain that had been so tireless began to show signs of weakening. He frequently complained of weariness and was observed to be listless and inattentive.

In 1870, he appeared to be growing thin and wasted, and his beautiful voice to be losing its force and musical power. From being athletic, ruddy, mirthful, he had become wan, thin, haggard and downcast. It appears from a letter written by Rev. Father Samuel McMurdie, of Mt. St. Mary's College, that he had Bright's disease of the kidneys, and that the best authorities agreed that he could not survive long.

His brother Frederick writes on this subject, "He was going to New York when he discovered in the train that his eyes failed him. He could not read a paper which he was holding in his hands. He closed the paper, imagining that something was wrong with his eyes, and that to read with the cars in motion would be to make matters still worse. On

reaching his destination, he found that the same difficulty with his eyes recurred and that he could not decipher the letters on the bill of fare. Confident that his sight was at fault, he consulted that afternoon Dr. William Metcalf, of New York, who was Mr. E. W. Tier's physician. He was advised to return to Thornbrook as his eyes needed rest, and told that the air was purer there than in New York. He was prescribed for, and recommended to correspond with the Doctor on his improvement, if any improvement should arise. Some days after his arrival home at Emmitsburg, his father-in-law, Mr. E. W. Tiers, received a letter from Dr. Metcalf announcing the true state of affairs, and stating that it was more than likely that Mr. Miles had only a few months more to live. From that time onward he grew steadily weaker until, in June, he took to his bed never to rise again. He faded away gradually and almost painlessly and died peacefully on the 31st of July, 1871. He died in the early morning just as the day was beginning to break. At first it was thought he had fallen asleep, he lay so still and quiet. The skies were bright, and the whippoorwills were calling to the dawn. He always liked the songs of whippoorwills in the morning. Some one approached the bed and observed that his breast did not heave and that the nostrils were immovable. The sleep was the sleep of death. The next day would have been his forty-seventh birthday.

His death-bed was surrounded by his family, his mother, his sisters, his brothers, his loving and devoted wife, his brother-in-law, Dr. Ferdinand E. Chatard, Jr., the nephew of Bishop Chatard. His confessor, Rev. Samuel H. McMurdie, who had administered the last sacraments while he was yet conscious, was also present. Father McMurdie had been his staunch friend from boyhood, while he was at Mt. St. Mary's College as a student and through all the years that he had been a Professor.

His brother Frederick says, "He was the most loving, kindly soul that ever lived; always joyous, genial and inspiring, never dull or gloomy. His heart went out to all and to children especially. It was a great grief to him that he had

none of his own. He was a good son, a good husband, a good brother and a good friend. I have adored him all my life and so have we all. He was the most altogether charming, winning person I have ever met, and the most agreeable companion. May the dear Lord be good to him for he was good to all who came near him in this life."

To this beautiful fraternal statement let us add that so thought all the clever people with whom he came in contact. So thought all the students—and they numbered many hundreds—who attended his classes, during his long period of teaching at Mt. St. Mary's College. So thought all the residents of dear old Emmitsburg. So thought his beloved tutor and life-long friend, Dr. John McCaffrey. So thought all the good Sisters, who for so many years had known him at St. Joseph's Vale. So thought all the good bishops and archbishops whom he had helped to educate in their younger days. He was buried in the Tiers' Chapel Tomb in the old College Churchyard on the mountain side.

May he rest in Peace!

In personal appearance Mr. Miles was about five feet eight inches in height, though conveying the impression of being taller. He had a very pleasant expression of countenance, and he had a pleasant voice also, light in quality but cheerful and musical in tone. He came into the classroom with a brisk step. His dress was unlike that of the other professors, who were darkly clad, as his clothes were well made, and even fashionable, light colored and fitting him well. He wore a crimson silk neck-scarf in which beamed a pearl pin, and the shirt was very neat, with flaring cuffs in which sparkled large cuff buttons. He usually had his trousers tucked in his boots, as he walked a great deal on the rough country roads, but was never seen mounted on horseback.

As the other professors,—notably John McCloskey and Samuel McMurdie were, for although he was fond of athletic sports, he was never able to manage a horse. The students treated Mr. Miles with the utmost respect, and behaved with decorum in his presence. It was considered a great treat to attend his classes, because if the recitations were

satisfactory, he generally wound up the hour by giving them what he called "a little reading." "Well now you have done well to-day"—he would say—"and as there yet remains a few minutes before the bell rings, we will have a little reading." His excellence as a reader was due, he said, to his attendance upon the lectures of William Makepeace Thackeray who visited this country somewhere in the forties and fifties. Mr. Miles said he began to understand for the first time what *could* be done in the line of reading. His presence and criticism of the actors when attending the rehearsals of his own plays had also a great deal to do with his excellence in this regard.

His method of teaching was to begin with each new class by gauging their capacity, which he did by asking them what sort of reading they preferred, and then finding out their favorite authors, making them give a quotation or sentiment from their favorite books. After learning the calibre of each in this way, watching and eyeing him sharply all the time; taking note of every movement of hand and limb and tongue;—a genuine old-time college method of grading a person's character—he would be pretty well able to prophesy in advance as to which student would give him trouble, and which would give him satisfaction, during the course of the coming year. He would generally wind up with a sort of impromptu lecture pleasantly delivered "*Work* is the doom of man. Toil is the fate of our race! There is no getting out of it! We can not escape it! In the sweat of thy face shalt thou eat thy bread! This is a part of the primal curse! Work! Work! Work! Fortunately Heaven aids powerfully our poor humanity by giving us a powerful ally in the shape of habit—work may become easy to us—so that just as the bad habit of idleness may be formed, so the good habit of work may be instituted. So much for work.

"Now for the marks of good work. As the work of a student is study, what are the marks of good study? The first mark of good study is attention. Dean Swift used to say that the habit of inattention was hardly ever cured. Emerson says, 'Concentration is the one virtue. To concentrate the mind

pure and undissipated on any one subject is the mark of a superior mind.' The next mark of a good student is accuracy; you must be accurate and in order to be accurate, you must account nothing as trifling.

"The last mark of a good student is persistence. Anthony Trollope says that 'a piece of cobbler's sticking wax put on a man's chair and keeping a fellow stuck there until his task is finished is better than all abstract notions on the subject of genius.'"

He was very fond of quoting the following advice of John Jarndyce in "Bleak House":

"Look hopefully at the distance, Rick! The world is before you and it is most probable that as you enter it so it will receive you. Trust in nothing but in Providence and your own efforts. Never separate the two like the heathen waggoner. Constancy in love is a good thing but it means nothing and is nothing without constancy in every kind of effort. If you had the abilities of all great men past and present, you could do nothing well without sincerely meaning and setting about it. If you entertain the supposition that any real success in great things or in small ever was or could be wrested from fortune by fits and starts leave that wrong idea here or leave Ada here."

After this grand launch on the river of study, and into the work for the coming year, very few students would presume to come to the next regular recitation, without some sort of preparation. His class days occurred on alternate days, beginning on Monday. Thursday was the recreation day, so that he taught only on Monday, Wednesday and Friday. On Sunday he was always present at the last Mass at the church on the hill. He always sang the offertory piece—Dr. Dielman, professor of music at the Mountain presiding at the organ. All the Masses were composed, as a rule, by Dr. Dielman. Mr. Miles held Dr. Dielman's musical abilities in the highest estimate. Mr. McCaffrey, the president, regarded the talents of Dr. Dielman also as phenomenal. Mr. McCaffrey wrote beautiful hymns, and Dr. Dielman, on the instant, would provide the music for them. Dr. Dielman wrote the music for the Christmas hymn beginning "With Glory Lit the Midnight Air," which was composed by Dr. McCaffrey. Mr. Miles, like most Marylanders, sympathized with the South during the

"late unpleasantness," and wrote a number of songs connected with it. Dr. Dielman generally wrote, or helped Mr. Miles to work out the music for these songs. Mr. Miles was unusually clever himself at composing airs, for his own verses. The music and verses, both of the songs, "God Save the South," "I'm only a Contraband Now," the lament of a liberated slave were written by Mr. Miles himself. So also of many others, notably, "Bill and I," a picket soldier's song. Mr. Miles was a fine singer. He read music without any difficulty.

Mr. Miles, during the course of the year read many of Shakespeare's plays.

Readings were a wonderful education by themselves. It was one of his habits to stop while reading, and ask the members of the class in succession what portion of the lines he had just read were superior. Mr. Miles from his excellent memory and from the vast stores of material in his mind, always ready to be drawn forth was very clever at quoting, upon the instant, unusual lines of sentences, either or prose or verse, that might be casually suggested.

One morning in October, 1861, one of the students entered his room abruptly, before the rest of his class had arrived. He was standing by the window looking out. The weather which had been warm and fine, had become suddenly dark, dreary, and of piercing chilliness. The student advanced to where he was standing and looking out in concert with him said, "Mr. Miles, this is like a winter's day."

"Truly!" he replied, and at once quoted with exquisite cadences the following stanza:

> "'Our life is nothing but a winter's day,
> Some only break their fast and so away;
> Others stay dinner and depart full fed,
> The longest life but sups and goes to bed:
> He pays the most who doth the longest stay,
> Whilst he pays least who is the first away!'"
>
> —FRANCIS QUARLES.

After the class had assembled, Mr. Miles was asked to repeat the quotation for the benefit of the others. He complied, stating the circumstances under which they had been intro-

duced. A dead silence followed when he had finished. This profound silence is always a greater mark of approval than applause is. In this silence he said, "You seem to admire those verses. Let us ask ourselves, are they true? Well, we know that a poet has a great deal of license allowed—but is it a Catholic idea? No, it is not. If Milton had been a Roman Catholic he would never have written that monstrous line in 'Paradise Lost,' which speaks of life—not as a winter's day, but as

> "'This weary load of *Death* which men call Life.

"Catholics—true Catholics, never blaspheme like that. John Dubois would never have built this college if he had view'd life after that fashion.

"Lord Bacon in speaking in his poem called 'Life' would never have begun by saying that 'Life is a bubble,' or, 'The world's a bubble,' which means the same thing, and wound up by declaring

> "'What then remains but that we still should cry,
> For being born and being born to die,'

if he were a Catholic. Neither would Matthew Prior have written the lines

> "'Who thinks must suffer, and who breathes must mourn,
> And he alone is blest who ne'er was born,'

if he were a good Catholic.

"Shakespeare, it is true, writes the lines:

> "To-morrow, and to-morrow, and to-morrow,
> Have lighted fools the way to dusty death,"

and compared life to a brief candle and a passing shadow, and to a tale told by idiots, signifying nothing; but it must be remembered that he puts the words into the mouth of a criminal—a murderer—and that he does not utter them himself. It was proper to put them into the mouth of a criminal, for all criminals think after that fashion. The fool says in his heart there is no God; so do criminals who are always foolish people. They do not think so themselves while they are per-

petrating crime. But they discover it soon afterwards, much to their chagrin. Now what is the true idea?" he would ask. He then quoted Adelaide Proctor's beautiful poem, entitled "Life," in which a child standing between its father's knees asks "What is Life?" The father draws such a gloomy picture of life—that the child continues to ask, "Well, then, what is death?" and the father answers

"'Death is the *rest* my child
When the strife and the toil are o'er;
The angel of God who calm and mild
Says—we need fight no more.
Who driving away the demon band,
Bids the din of the battle cease;
Takes banner and spear from our failing hand,
And proclaims an eternal peace.

"'Let me die then Father'—says the child—
'I tremble and fear
To yield in that terrible strife!'"

"'Not so,' is the Father's response and herein comes the true solution,

"'The crown must be won for Heaven, my boy,
In the battle field of Life
For although thy foes are strong and tried
He loveth the weak and small
The angel of Heaven is on thy side
And God is over all.'"

This is quoted in order to show how from a simple remark made on the weather by a thoughtless school boy, a very beautiful and very practical sermon—was evolved by the power of a master mind and by a good genuine Catholic.

The works of Mr. Miles are now out of print, though very much in demand, and some further extracts from them may be interesting to our readers.

"Mohammed," the play written for the Forrest prize, contains many fine lines and the versification throughout is very harmonious.

Mohammed's determination to obey the will of Allah is well expressed:

"The voice of Allah is my only will
Before his high command, all earthly ties
Melt like the morning mist, and though his hand
Crush my bruised heart—
Still with a harrowed breast and tear-worn cheek
I'll stagger through the wreck of human feeling
And toiling upward scale the mount of God
Fulfill my mission and obtain my crown."

Mohammed's description of the Hell which awaits those who believe not in him is very striking. When he describes the Heavens breaking up at the day of Judgment he compares the clouds and arches of Heaven to red Persian ointment liquefying suddenly in the white heat:

"When rent asunder, Heaven's disjointed arch
Red as a rose like ointment melts away
And mountains scatter in the wind *like wool*."

He confesses his inability to fully describe the Pleasures of Paradise:

"My words are weak
I might exhaust the sea were ocean ink,
Yet fail to number half the joys of Heaven."

The description of the death of Cadyah's (his wife's) death is very clever, and is worthy of a medical expert.

"Her bounding pulse
Slackened its motion and her hollow temples
Turned cold and clammy. Feebler still . . .
Each moment left her, mute and motionless
She lay, unheeding us—sudden o'er her face
A smile crept—mingling with the shades of death.
Murmuring thy name she died. She died as falls
Asleep—a babe—and o'er her placid clay
We hung, expecting death, long after death
Had sealed her lips forever."

Mohammed's reply to this is:

"Not forever!
But lead me to her, there alone to watch
The *vacant temple* of her spotless soul."

"Vacant temple" is a Catholic idea. Mohammed, after embracing his daughter Fatima, continues to speak:

"My daughter, dry these tears with smiles—rejoice!
Thy mother lives beatified, enthroned
With Miriam and with Pharaoh's sainted wife.
The scales are falling from my eyes—behold
The centre of encircling cherubim
She waves the last farewell
Exult, the gates of Paradise revolve,
They ope—she enters."

Here the Prophet breaks down and becomes convulsed with grief.

Ali speaks:

"Well may'st thou weep
If aught beneath the skies
Deserves a Prophet's tears—it is the loss
Of woman's love."

Mohammed's ideas are noticeable. He says:

"Death is decreed by fate, not circumstance,
Steel's not the arbiter of human life
But Allah, when assigning, limits it.
The *coward*, skulking in his damask bed
Gains not a day on earth but years in hell,
The *Moslem* perils nought, hemmed in by foes;
And, dying, sleeps in Eden."

Mohammed's promise to his followers is as follows. He seizes the white banner from Saäd, obliges his followers to stand around him. He speaks:

"To all who die beneath this sacred standard
I promise Eden's loftiest couches, lined
With greenest silk, impregned with gold and gems.
Around them flowering branches shall mature
Embracing fruits, and twining roses shade
Their perfumed limbs. Immortal houris—maids
Fairer than wanton fancy ever shaped,
Whose large black eyes are virgin to their lords,
Whose cheeks dissolve the ruby in the pearl,
Veiled in long locks inwreathed with beams and flowers
Shall minister delight."

The "Sleep of Mary" mentioned earlier in this paper, refers to the death of the Blessed Virgin, which is recorded by the

Fathers of the Church as being merely a brief sleep. When her Tomb was visited a short while after her death, it was discovered, in the presence of St. Thomas, that her body was gone, had been "assumed" into Heaven and that nothing remained in the Tomb of Mary, but only roses and lilies. This poem, which had received a prize of one hundred dollars, was published in the *Ave Maria* of that period and was a very striking and beautiful piece of composition. It exhales great reverence and affection for our Blessed Lady. It began in this way:

> "In the great guilty city, still she dwelt,
> And daily thrice from Calvary to the Tomb
> Passed, spirit-like, unquestioned and unseen,
> Save when her presence at her pleasure flashed
> Upon some startled Roman as, amazed,
> He asked 'What Sibyl walks Jerusalem?'
> Save when the Faithful, answering to her smile
> Murmured, 'Hail! Mother of the Crucified!'"

In the *Catholic World* of November, of 1866, is a very beautiful monody entitled "All Souls' Day." It commemorates the holy practice of praying for the dead on that day when every grave in the old mountain churchyard is decked with radiant autumn leaves or wreaths of gold and white chrysanthemum. The verses refer to some one whom he knew in boyhood or in later life—all of whom lie buried in this hallowed and beautiful spot. The death of Rev. Thomas McCaffrey, Dr. John McCaffrey's brother, is thus commemorated:

> "That cross of marble, with its sculptured base,
> Guards the blest ashes of a friend whose form
> Was half my boyhood; his arch, laughing face
> The last you'd take to front a coming storm,
> Or dare what none else durst;
> Read how he fell, of all the best and bravest, first.

Rev. Thomas McCaffrey had been a little boy at college with Mr. Miles. He was in glowing health when called upon to administer the sacraments to a patient dying of cholera during the epidemic in 1853. Father McCaffrey caught the disease himself and in a day or two he was dead. The death of this "lovely young priest," as I have heard an old Maryland

Catholic lady call him, was deeply bewailed by all who knew him, and by his brother Dr. John McCaffrey who was inconsolable for long months afterwards.

The following verses commemorate the death of his sister, Elizabeth Miles Beltzhoover. The bar of golden music refers to one of her favorite airs, which was sculptured into the cross over her grave. The staff lines and notes were filled in with gold leaf. They were placed in their position by her husband.

"Westward a little higher up the steep
Rests a young mother; on her cross a bar
Of golden music. Since she fell asleep.
The world she left has somehow seemed ajar—
Those patient peaceful eyes,
With which she watched the world, diffused sweet harmonies.

"For she was pure, pure as the snows of Yule
That hailed her birth; pure as the autumnal snow
That flecked her coffin. She was beautiful,
Heroic, gentle; none could ever know
That face, and then forget.
Tho' vanished years ago her smile seems living yet."

The verse which follows this last refers to his father, William Miles:

"And near her, happy in that nearness, lies
The world-worn consul by his best-loved child,
The first rest of a life of sacrifice.
The native stars, that on his labors smiled
So rarely,—o'er the wave
Beckoned him to the peace of home and of the grave."

This following verse refers to his mother's mother, Elizabeth Mickle, whose maiden name was Etting—the Hebrew woman who became a convert to Catholicity in her eightieth year. He appears to have been very fond of the old lady. She died at eighty-nine.

"Here too a relic of primeval ways
And statelier manners, mingled with the grace
Of Israel, in the evening of her days
Baptized at four score, strongest of her race
Yet twice a child—that rain (?)
Supernal, leaving all those years without a stain."

This verse refers to Mrs. E. A. Tiers, mother-in-law of the poet.

"Holding the very summit of the slope
A pointed chapel girt with evergreen
And frailer Summer foliage—still as hope—
Watches the east for morning's earliest sheen ;
Beneath it slumbers one
For whom the tears of unextinguished grief still run.

In this chapel tomb he now sleeps himself, in company with the dear playmate of his boyhood days, Mr. Edward W. Tiers, who built the tomb. The last verses of this beautiful monody, "All Soul's Day" are these :

"Death is in all things, yet how small it seems
God's chosen acre on this mountain side ;
A speck, a mote ; while yonder cornland gleams
With hoarded plenty, stretching far and wide
A hundred acres there,
Content not one ; one acre serves a thousand here.

"Ah we forget them in our changing lot,
Forget the past in present weal or woe ;
But yet, perchance, more angels guard this spot
Than wander in the living fields below ;
And as I pass the gate,
The world without seems strangely void and desolate."

AMERICA IN THE CONSISTORIAL CONGREGATION'S "ACTA."

(Fifth Series.)

(Researches made in the Vatican Archives by the Roman Correspondent of The American Catholic Historical Society.)

PIUS V. (1566-72).

PANAMA (Castella Aurea).

Consistory 15 Feb., 1566.

Death of bishop John Vaca. New bishop, Francis Abrego of the Militia of St. James, presented by Philip II. as Patron.

Referente Rmo Pacheco—Providit ecclesiae Castellae Aureae, alias de Panama, provinciae Terraefirmae, vacanti per obitum Joannis Vaca, ad praesentationem Regis Catholici, de persona Francisci Abrego fratris Militiae S. Jacobi de Spata sub regula S. Augustini; ipsumque, etc. CACII. p. 359 r et v.

Cfr. Gams, 157-8:—circa 1558: el. Jo. Vaca O. S. B., + in itinere. 1560: sed. Paulus de Torres O. S. D., + 1574. 1569: el. Franc. Abrego, + 1580 (*sic*).

MECHOACAN (Valladolid).

Consistory 15 May, 1566.

Death of bishop Vasco de Quiroga. New bishop, Antonio de Morales de Molina, of the Militia of St. James, presented by Philip II. as Patron.

Eodem (*Card. Pacheco*) referente—Providit ecclesiae Mezuacan Indiarum maris Oceani, vacanti per obitum Vaschi de Quiroga, ad Regis Catholici praesentationem, de

persona Antonii de Morales de Molina fratris Militiae Sancti Jacobi de Spatha; ipsumque, etc. CACII. p. 364 v.

Cfr. Gams, p. 155:—1557 jan. 1: praes. Ant. Ruiz de Morales y Molina, tr. Pueblam 1573.

SANTIAGO DEL NUEVO EXTREMO.

(Santiago of Chile)

Consistory 17 Nov., 1566.

Death of bishop Rodriguo Gonzalez. New bishop, Ferdinando de Barrionuevo O. S. Franc., presented by Philip II. as Patron.

Referente Revmo Granuela.—Providit ecclesiae sancti Jacobi del Nuevo Extremo, Provinciae de Quile nuncupatae, vacanti per obitum Roderici Gonzalez, de persona fratris Ferdinandi de Barrionuevo Ord. S. Franc. ipsumque ad praesentationem Regis Catholici, etc. CACII. pp. 373 v, —4 r.

SAN DOMINGO.

Consistory 17 Sept., 1567.

Translation of archbishop to Canaries.

Referente Rmo Pacheco—Transtulit ad praesentationem Catholici Regis Rev. Fr. Joannem Archiepiscopum sancti Dominici ad ecclesiam Canarien. in partibus Indiarum maris Oceani existentem, vacantem per obitum R. Bartholomaei de Torres. . . . cum decreto quod non retineat denominationem archiepiscopi sancti Dominici, etiam quod habuerit pallium; propterea quod nunquam resedit etc. CACII. 389 v.

Cfr. Gams, p. 148: S. Domingo: 1565 jul. 29: Jo. de Arzola O. S. Hier.+ non consecr. 1566 (*sic*).

NICARAGUA.

Consistory 2 June, 1568.

Renunciation of bishop Rodrigo de Bastidas. New bishop, Andrew de Carvajal O. S. Franc., presented by Philip II., as Patron.

Referente Rmo Pacheco—Providit ad praesentationem Catholici Regis, ecclesiae provinciae de Nicaragua in partibus Indiarum maris Oceani, vacanti per cessionem Roderici de Bastida, de persona Fr. Andreae de Castaval (*sic*) O. FF. Min. S. Franc. de Observantia; ipsumque etc. CACII. p. 406 r.

Cfr. Gams, p. 157; (nothing). Ibid. p. 162: Puertorico: 1539 Rod. de Bastidas + 1542—? Andr. de Carvajal O. S. F. trans. ad sanctum Domingum. 4 nov. 1568.

TUCUMAN.

(Corduba of Argentine Republic).

Consistory 10 May, 1570.

Village of *Tucuman* in province of Tucuman (Kingdom of Peru) erected into city and diocese. New cathedral church of Sts. Peter and Paul. New bishop, Francis de Neamonte O. S. Franc. (See Consistory 24 Oct. 1570). Episcopal income, 200 ducats. Juspatronatus of the King of Spain.

Eodem (*Summo Pontifice*) referente—Cum inter provincias in Insulis Indiarum maris Oceani, auspiciis clar. mem. Caroli Romanorum Imperatoris, tunc in humanis agentis, alias repertis, esset una Tucuman nuncupata in regno seu provincia Peru, cuius incolae, divinae legis expertes existtunt; et in qua. licet in ea plures christiani habitarent, nulla tamen adhuc ecclesia cathedralis erecta erat;—ac sernus D. Philippus Hispaniarum Rex Catholicus pro effectu desideraret in Tucuman eius temporali ditione, ratione Castellae et Legionis Regnorum, subjecta, etc. . . . : et propterea Oppidum Tucuman in civitatem et in cathedralem ecclesiam sub invocatione SS. Petri et Pauli pro uno episcopo Tucuman. nuncupando, qui dictam ecclesiam constitui faciat etc.* . . . Necnon dictae ecclesiae sic a primaeva eius erectione vacanti providit de persona Fr. Francisci de Neamonte O. FF. S. Franc. professi; ipsumque etc. CACII. p. 417 v, –8 r.

Cfr. Gams, p. 145: Cordova (Tucuman): 1570 erect. (cath. SS. Petri et Pauli—(Nothing concerning the bishop Neamonte).

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* With the usual conditions and declarations; see supra, passim.

SANTA FÉ.

Consistory, 24 Oct., 1570.

Death of archbishop John de los Barros. New bishop, Louis Capata, O. S. Franc, presented by Philip II. as Patron.

Referente R$\bar{m}$o Pacheco—Providit metropolitanae ecclesiae Sanctae Fidei in partibus Indiarum maris Oceani, vacanti per obitum Fr. Joannis de los Barros extra Rom. Curiam defuncti, de persona Fr. Ludovici Capata O. S. F. ipsumque etc. ad praesentationem Regis Catholici.—CACII. p. 424 v.

Cfr. Gams, p. 140: Nothing.

LA PLATA.

Consistory, 17 Oct., 1572.

(Church of Plata, in province of the Charias,* Kingdom of Peru.)—Death of bishop Dominic (de S. Tomé). New bishop, Fernando de Santillana, priest of Seville, presented by Philip II. as patron.

Referente R^{m}o Pacheco—Providit ad praesentationem Regis Catholici, ecclesiae de Plata, provinciae dellas Charias, in regnis del Peru, in partibus Indiarum maris Oceani: vacanti per obitum Fr. Dominici, de persona Ferdinandi Santilli presbyteri hispalen.; ipsumque etc.—CACII. p. 444 r.

Cfr. Gams, p. 160: b—Dom. de S. Thoma—? ?—Ferd. de Santillana, non adv., † Limae, ?

TUCUMAN.

(Cordoba of Argentine Rep.)

Consistory, 24 Oct. 1570.

Death of new elect bishop Francis de Neamonte (or Reamonte—see Consistory 10 May, 1570). New bishop, Hieron. Albornoz O. S. Franc., presented by Philip II. as Patron.

Eodem referente—Providit ecclesiae Tucuman in partibus Indiarum maris Oceani vacanti per obitum Fr. de Reamonte extra Rom. Curiam defuncti, de persona Fr. Hieronymi

* de las Charias.

de Albornoz O. Min. S. Franc., ipsumque etc. ad praesentationem dicti Regis. CACII. p. 425 r.

Cfr. Gams, p. 145 : 1570 : nomin. Hier. de Albornoz O. S. F.

YUCATAN.

Consistory, 17 Oct. 1572.

Death of bishop Francis del Toral. New bishop, Francis (or Diego?) de Landa, O. S. F., presented by Philip II. as Patron.

Eodem referente—Providit ad Regis Catholici praesentationem, ecclesiae de Yucatan in regnis Novae Hispaniae, in partibus Indiarum maris Oceani, per obitum Fr. Francisci vacanti, de persona alterius Fr. Francisci de Landa O. S. Franc. ; ipsumque etc.—CACII. p. 444 r.

Cfr. Gams, p. 167 : 1572 apr. 30 ; praesent : Didacus (?) de Landa O. S. Fr., † 24 apr. 1579.

GREGORY XIII

(1572–85)

MECHOACAN : TLASCALA.

Consistory, 4 Dec., 1572.

Tlascala (Pueblo de los Ang.) : death of bishop Fernando (de Villagomez). New bishop. Anton de Morales y Molina translated from Mechoacan, by presentation of Philip II. as Patron.

Referente Rm̄o Pacheco—Absolvit D. Antonium episcopum Mechuacanen, a vinculo etc ; et eum ad Regis Catholici praesentationem transtulit ad ecclesiam Taxcalen. (*sic*) per obitum Ferdinandi episcopi Taxcalen. vacantem etc.—CACII. p. 447 r.

Cfr. Gams, p. 155 and 163 : Mechoacan : Ant. Ruiz de Morales y Molina transl. Pueblam, ubi intr. 1 nov. 1573 : *Pueblo* (Tlascala) : 8 oct. 157 transl. a Mechoacan, Ant. R. de M. y M., + in brevi.

MEXICO.

Consistory 17 June, 1573.

Death of archbishop Alfonso (de Montufar). New archbishop, Peter Moya de Contreras, O. S. A., presented by Philip II. as Patron.

Referente R^mo Pacheco—Providit ad Regis Catholici praesentationem Metropolitanae ecclesiae Mexican. in partibus Indiarum maris Oceani per obitum Alphonsi, vacanti, de persona Petri Moya de Contreras etc.—CACII. p. 453 v.

Cfr. Gams, p. 156: 1573 jun. 15: el. Petrus Moya de Contreras, + Matriti dec. 1591.

VERA PAZ.

Consistory 8 Jan., 1574.

Bishop Peter (de la Peña) to Evora (?). New bishop, Thomas de Cardonas, O. S. Dom. presented by Philip II. as Patron.

Referente R$\bar{m}$o Pacheco—Providit ad Regis Catholici praesentationem, ecclesiae Verae Pacis in partibus Indiarum maris Oceani, per translationem episcopi Petri ad ecclesiam Eviritan. vacanti, de persona Fr. Thomas de Cardonas, O. Praed. etc.—CACII p. 460 v.

Cfr. Gams, 151: an. ?—Thom. de Cardonas O. S. D.. + 1580.

NUEVA GALICIA.
(Guadalaxara, Yalisco)

Consistory 9 Apr., 1574.

Death of bishop Peter de Ayala. New bishop, Francis de Mandiola pres. by Philip II. as Patron.

Referente R$\bar{m}$o Pacheco—Providit ad Regis Catholici praesentationem, ecclesiae Novae Galitiae in partibus Indiarum maris Oceani per obitum Petri, vacanti, de persona Francisci de Mandiola etc.—CACII, p. 464 v.

Cfr. Gams, p. 149: 1571 mai 10 (*sic*): Fr. de Mandiola, + 24 apr. 1576.

SANTIAGO DEL NUEVO EXTREMO
(Santiago of Chile)

Consistory 18 June, 1574.

Death of bishop Fernando de Barrionuevo. New bishop, Diego de Medellin O. S. Franc. pres. by Philip II. as Patron.

Referente R$\bar{m}$o Pacheco—Providit ecclesiae S. Jacobi Novi Extremi in partibus Indiarum maris Oceani, vacanti

per obitum Ferdinandi, ad Catholici Regis praesentationem, de persona Fr. Didaci de Medellin O. FF. Min. de Observantia; ipsumque etc. CACII. p. 469 r.

Cfr. Gams, p. 143:—1574 jun. 28: Did. de Medellin O. S. F., +1593.

MECHOACAN.

Consistory 18 June, 1574.

Bishop Anton de Morales y Molina translated to Tlascala. New bishop of Mechoacan, John de Medina O. Haerem. S. Augustini, pres. by Philip II. as Patron.

Eodem referente—Providit ad Regis Catholici praesentationem, ecclesiae Mechuacan. in partibus Indiarun maris Oceani, vacanti per translationem Antonii de Morales tunc episcopi Mechuacan. ad ecclesiam Taxcalen., de persona Fr. Johannis de Medina O. FF. Heremit. Aug.; ipsumque etc.—CACII. p. 469 r.

Cfr. Gams. p. 155:—1572: praes. Jo. de Medina Rincon O.S.A., +1588.

NICARAGUA: GUATEMALA.

Consistory 18 June, 1574.

Death of Bernardin de Villapando, bishop of Guatemala. New bishop, Gomez de Cordoba translated from Nicaragua, by presentation of Philip II. as Patron.

Eodem referente—Absolvit B. Gometium de Cordova episcopum Nicaraguae a vinculo etc., et eum ad Regis Catholici praesentationem transtulit ad ecclesiam Guatimalen. in partibus Indiarum maris Oceani per obitum Bernardini de Villapando vacanti; ipsumque etc.—CACII. p. 469 r.

Cfr. Gams, pp. 157 and 151: Nicaragua: 1553: Gomez Fernandez de Cordova O. S. H., transl. Guatimalam 1574. Guatemala: 1574: G. F. de C. transl. de Nicaragua, +15 jul. 1598.

CARTAGENA.

Consistory 25 June, 1574.

Renunciation of bishop Peter de Arevalo. New bishop, Dionysius de los Santos O. S. Dom., presented by Philip II. as Patron.

Referente Rmo Pacheco—Providit ad Regis Catholici praesentationem ecclesiae Carthaginen. in partibus Indiarum maris Oceani, vacanti per cessionem Fr. Petri de Arevalo, de persona Fr. Dionysii de Sanctis O. Praed.; ipsumque etc. CACII. p. 469 v.

Cfr. Gams, p. 141:—circa 1573 elect. Dion. de los Santos + 1578 . . . . . ? (*sic*) Petrus de Arevalo O. S. H. cons. resign.

NICARAGUA.

Consistory 19 Jan., 1575.

Bishop Gomez de Cordoba translated to Guatemala. New bishop, Anton de Cayas, O. S. F. pres. by Philip II. as Patron.

Referente Rmo Sfortia—Providit ad Regis Catholici praesentationem ecclesiae Nicaraguen. in partibus Indiarum maris Oceani, vacanti per translationem R. D. Gometii ad ecclesiam Guatimalen. de persona Fr. Antonii de Cayas O. FF. Min. de Observantia; ipsumque, etc. CACII. p. 476 r.

Cfr. Gams, p. 157: 1574 praes. Anton de Zayas O. S. F.; intr. 1577, + 1580.

PUERTORICO: CASTILLA AUREA.
(P.: Panama)

Consistory, 28 Mar., 1576.

Death of Francis Abrego, bishop of Castilla Aurea. New bishop, Emanuel de Meriado translated from Puertorico. New Bishop of Puertorico, Diego de Salamanca, O. S. Aug. By presentation of Philip II. as Patron.

Referente Rmo Sfortia—Absolvit R. D. Emanuelem episcopum insulae S. Johannis de Puertorico a vinculo etc.; et eum transtulit, ad Regis Catholici praesentationem, ad ecclesiam provinciae terraefirmae Castellae Aureae in partibus Indiarum maris Oceani consistenti, vacanti per obitum Francisci, ipsumque etc.

Providit ad Regis Catholici praesentationem ecclesiae insulae S. Johannis de Puertorico in partibus Indiarum maris Oceani consistenti, vacanti per translationem D. Emanuelis ad ecclesiam provinciae terraefirmae Castellae

Aureae, de persona religiosi viri Didaci de Salamanca O. S. A.; ipsumque etc. CACII. p. 478 v,—9 r.

Cfr. Gams, pp. 162 and 158:—Puertorico: 1570 jan. 15: Eman. de Meriado O. S. H.—1575 praes. Did. de Salamanca O. S. A., res. 4. apr. 1587.—Panama: 1569 el. Franc. Abrego,+1574.—1578 in possess.: Em. Meriado O. S. H.,+1580.

CARTAGENA.

Consistory, 11 Apr. 1576.

Death of bishop Aria Gallego. New bishop, Gomez Zapata, pres. by Philip II. as Patron; (see Consist. 6 oct. 1578).

Referente R$\bar{\text{m}}$o Sfortia. Providit ad Regis Catholici praesentationem ecclesiae Carthaginen. vacanti per obitum Ariae Gallego, de persona Gometii Zappata; ipsumque, etc. CACII. 479 v.

Cfr. Gams, p. 141, does not conform.

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I hope you have sold the 6 copies I have send you, Church History $1.50 neatly bound Shields 1.50 I will take your books at the Store Price for some of mine as above you will let me know.

I am your ob^{t} H^{ml} Ser^{vt}

JOSEPH IDLEY.

P. S.—I have rec'd the books you Send me 7 March, 18 Unerring authority and 12 Etteenees Sp. 2 Tubervilles.

JOSEPH IDLEY TO MATHEW CAREY.

NEW YORK December 7th 1815.

MR. MATHEW CAREY.

DEAR SIR :—I did expect I should rec'd the Pious Guide and those other Books which you promised to send me, please to let me know if you cannot procure the Pious Guide—I will send for them to Georgetown Have you four or six copies of the Doway Bible. you will please to send them with the remainder of the books.

I remain Sir your most ob^{t}. Humb^{le} Serv^{t}.

JOSEPH IDLEY.

N. B.—Will you exchange 6 copies of your Spanish Prayer Books for apology?

JOSEPH IDLEY TO MATHEW CAREY.

NEW YORK 23 August 1816.

M^{r} MATTHEW CAREY.

DEAR SIR :—You will send me in return as follows :

12 Garden of the Soul, extra.
24 Do. Plain, 12° Key of Paradise.
12 True Piety.
12 Catholic Christian Instructed.
2 Grounds of the old Religion
2 Fifty Reasons & 24 Vade mecum plain.
12 Vade mecum extra.

I hope the box of books will arrive safely.

I am sir Respectfully yours

JOSEPH IDLEY.

JOSEPH IDLEY TO MATHEW CAREY

NEW YORK 1 Sep. 1816.

M^{r} MATHEW CAREY.

DEAR SIR :—Your favor of the 23 ult. I just recd, being for some time at Long Island for which it is the case that I did not answer your letter with the a statement of your acc^{t}. I have examined my Book there is no error.

All the error is with me for not paying you before this time. I send $50 Dollars this day with the Maile & I hope you will parten me.

I am Dear Sir your most Humble Servt

JOSEPH IDLEY.

P. S. have you recd the Box of Books I send.

JOSEPH IDLEY TO MATHEW CAREY.

NEW YORK October 8th 1816.

Mr MATHEW CAREY.

DEAR SIR :—May I ask a favour of you if granted would oblidge me very much it is to forward a small Box to the Revd Stephen L. Badin, Bardstown Kentucky if so I will direct it to your Care any expense that occurs please to charge it to my account. Please to let me know in your next so that I will be able to write to Mr Badin if it is customary or not. I would prefer Mr Carey to pay the freight and send me the rect. Closed in a letter so that I might send it to Mr Badin.

I remain your

Obt Humbl Servt.

JOSEPH IDLEY.

JOSEPH IDLEY TO MATHEW CAREY.

Mr MATHEW CAREY.

DEAR SIR :—I have this day shipped to your care and paid the Fright to your City of a box please to take charge of the Same and I will take it as a particular favour of you by paying the carriage to the Revd. Mr Badin, & charged to acct.

I am with esteem

JOSEPH IDLEY.

NEW YORK 16 Oct. 1816.

JOSEPH IDLEY TO MATHEW CAREY.

NEW YORK FEBRUARY 5th 1817.

DEAR SIR :—The Revd Mr Fenwick is upon the point of leaving us, and he has proposed to me to purchase all those late publications. Several hundred Man's Only Affair English and french, also the History of the Old and New testament, the above Books have all been published in New York not any bound they are all in Sheets would it be your pleasure to join with me in said sale. I leave to you to say how much you think I should offer for them, please to return an answer by the next Post so that I can give an answer to Mr. Fenwick. I sent you last fall to the amount of one hundred and fourteen Dollars in French Book's and in return I recd to the amount of Sixty-four dollars due fifty Dollars in Books. I have been this long time out of the Gilt Vade Mecum and

also of the plain 50^{cts} as for the other common kind I have purchased since I wrote you last, please to send me one dozen only of Gilt Vade Mecum 24 plain at 50 cents each 12 Garden of the Soul Morocca. You will oblige me if you could send them by the mail coach.

I am D^{r} Sir resp^{t} y^{rs}

JOSEPH IDLEY.

JOSEPH IDLEY TO MATHEW CAREY.

NEW YORK Nov. the 10 1817.

MESSRS M. CAREY & SON

PHILAD^{a}

GENTLEMEN :—Your favour of the 6 inst has come to hand and its Contents noted but have to Inform you, that Royal Quarto Doway Bible will not sell here owing their having no Plates in them, as I have one Copy of the same still on hand I am Respectfully,

Your

JOSEPH IDLEY.

JOSEPH IDLEY TO MATHEW CAREY.

NEW YORK. December 26th 1817.

M^{r} MATHEW CAREY,

DEAR SIR :—In answer of your last Nov^{r} 6th I would wish to take 6 of your royal Quarto Bibles for Cash payable on delivery I cannot think of sending for any larger number as I still have one copy on hand yet and I will pay you at the same time my old account. I would request a favour from you that is to exchange for some of your Books for mine namely, manual on Controversy (12) Vade Mecum-Common and superfine 24 each, Unerring Authority of the Catholic Church (12) Garden of the Soul 12 at $1 each Catholic Scripturist 6) Key of Paradise 6) the above amount will make $67.50 in return I will let you have 12 Gahan's Church History 12 Shields Treaties 6 Chalners Meditations, 2 Vols with Cuts price four Dollars and fifty Cents and five Englands Conversion, the amount of my Books will be $60, please to answer the above as soon as convenient.

I am D^{r} Sir yours respectfully

JOSEPH IDLEY.

UNPUBLISHED LETTERS.

A LETTER OF RIGHT REV. LOUIS W. DUBOURG, BISHOP OF LOUISIANA.

FURNISHED BY REV. C. M. WIDMAN, S. J.

S^{t} LOUIS, April 29th 1819

DEAR SIR :—By the first steamboat, the Rev. M. Brassac will go down. He will stop at La Fourche, whence he will take his way thro' S^{t} Martinsville to your house. I have thought best to defer the departure of his lay companion, both to avoid throwing at once on you so much burthen and expence, and to give M.^{r} Brassac time to get acquainted with the localities. I have no doubt he will by his zeal, prudence, meekness, instruction and amiable manners give general satisfaction.

Enclosed I send the bill of sundry articles for y^{r} church, as per request.* There are a few wanting which I could not spare, such as a ciborium, candlesticks, Processional Cross, altar cloths, censer, cruets, and choir books. He will shift as well as he can, till you able to procure them. I suppose that in the beginning he will put up at y^{r} house. I wish however that He be as soon as possible accommodated in his own, in which I foresee He will, at the first onset, be obliged to have recourse to y^{r} kindness for several indispensable things, such as a horse equipped, a housekeeper, linens, &c. I must rely for all this on your attention and that of M^{rs} Smith, to whom I earnestly recommend him, and offer my best respects.

With the highest regard and attachment to you and y^{r} Brothers

I remain

D^{r} Sir,

your most hum. serv^{t}

+L. W^{m}.

Bishop of Louisiana.

I will, as per order, draw on Mess. DuBourg and Bacon for the amount of the enclosed bill.

[*To*] CHARLES SMITH ESQR Opelousas.

* The subjoined list enumerates the articles with their cost, some very high. The amount, including $100 advanced to Rev. M. Brassac, is $792.



Very respectfully, Yours,
Bishop Baraga

RT. REV. FREDERICK BARAGA, D. D.,

First Bishop of Sault Ste. Marie. Born June 29, 1797; ordained September 21, 1823; consecrated November 1, 1853; made Bishop of Sault Ste. Marie January 9, 1857; died January 19, 1868.



L. de Goësbriand
Bp. of Burlington Vt.

RT. REV. LOUIS DE GOESBRIAND, D. D.,
First Bishop of Burlington, Vt. Born August 14, 1816; ordained July 30, 1840; consecrated October 30, 1853; died November 3, 1899.



John Barry

Charleston

RT. REV. JOHN BARRY, D. D.,

Second Bishop of Savannah. Born 1791; ordained September 24, 1825; consecrated August 2, 1857; died November 19, 1859.



Votre très humble Serv.
+ M. Mathias évêq. de Dubuque

RT. REV. PIERRE JEAN MATHIS LORASA, D. D.,
First Bishop of Dubuque. Born August 30, 1792; ordained November 12, 1815; consecrated December 10, 1837; died February 20, 1858.



MOTHER FRANCES SCHERVIER,

Foundress of the Congregation of the Sisters of the Poor of St. Francis.
Born January 3, 1819; died December 14, 1876.

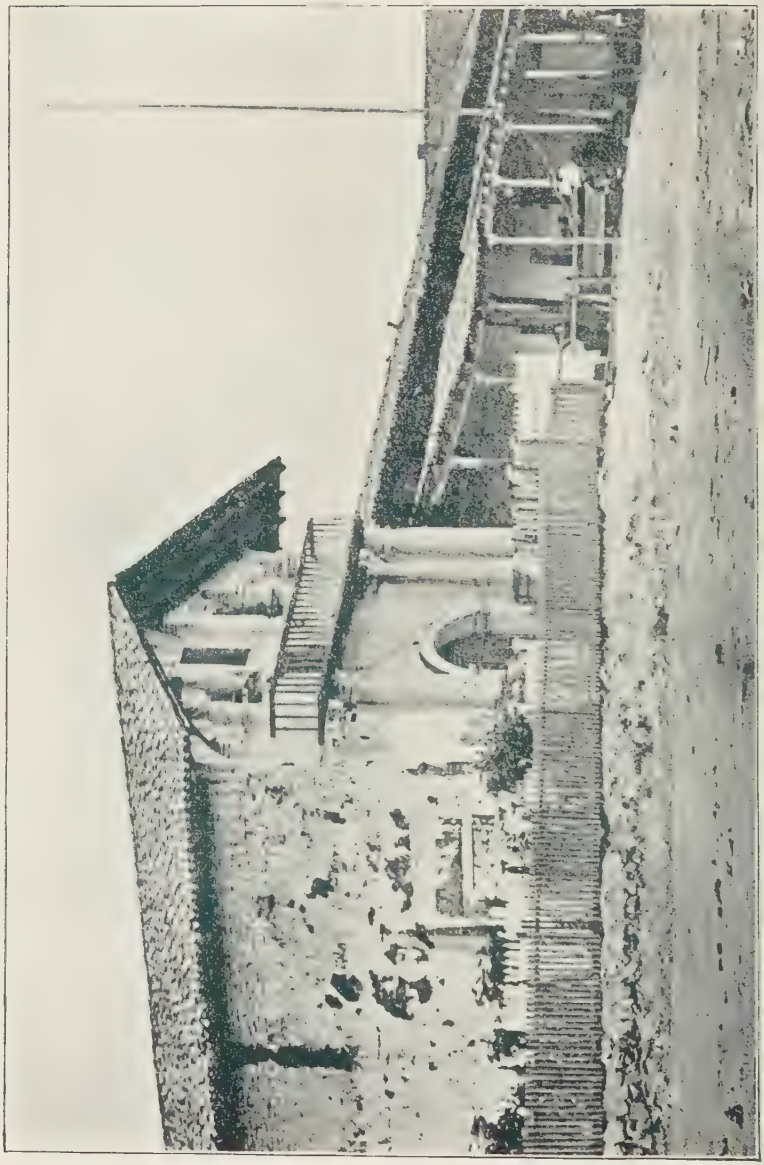


REV. JOHN JOSEPH BEGEL,

Founder of the Order of Sisters of the Holy Humility of Mary.
Born April 5, 1817; died January 23, 1884.



V. REV. MAURICE A. WALSH, V. G. of PHILADELPHIA,
Born January 30, 1832; ordained July 8, 1855; died November 22, 1888.





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CORRECTIONS.

☞ The signs used with the number of lines mean + so many from the top of the page ; — from the bottom.

PAGE	LINE	FOR	READ
34	— 16		*To the three children of Edward Galvin add other two*—Mary and Eliza.
49	+ 5	John Fenley	John Fenely
135	— 14	Pueblo	Puebla
137	+ 11	"	"
138	last line	in the ' '	in the '30's?
154			*The last three paragraphs coming after note ‡ are a continuation of note †.*
184	—9	600	6000
201	— 20–21	Planquette	Rouquette
207	+ 9	Charlevois	Charlevoix
277	— 7	now here	nowhere
330	+ 7	Hietman	Heitman
331			*The statement (in the third paragraph) relative to Captain John Smith now being represented in the Order of Cincinnati by his great-grandson being incorrect the author requests that it be expunged.*

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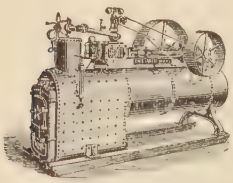
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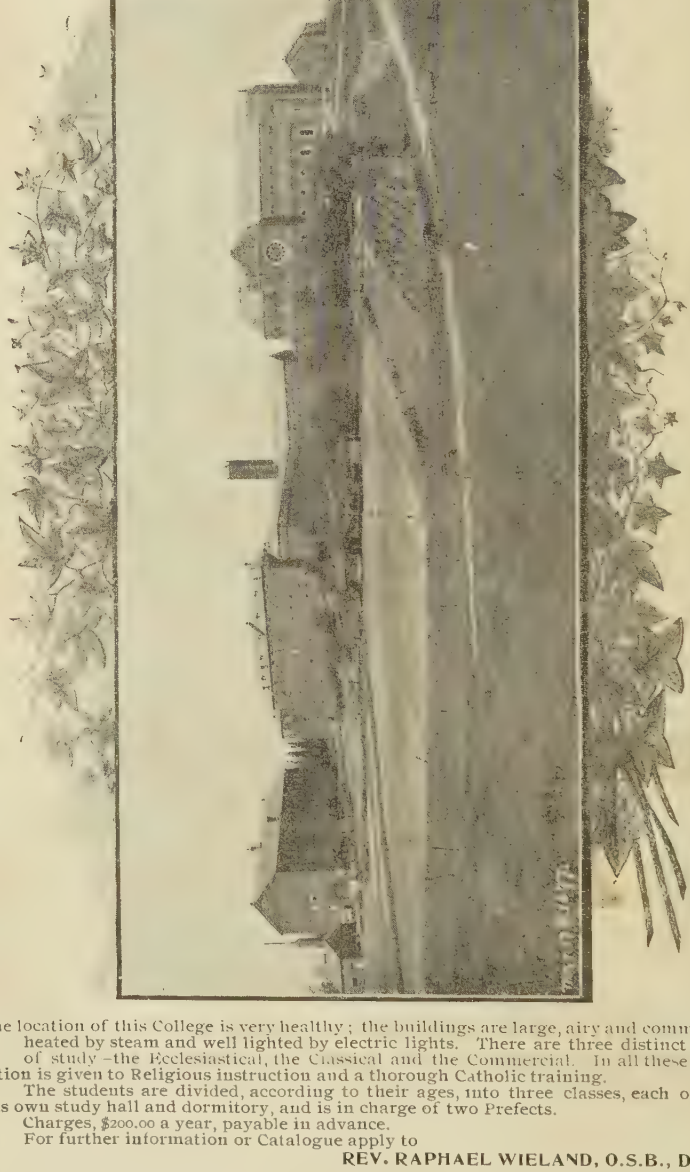
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